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DOMESTIC MISSIONS

OF

The Protestant Episcopal Church.

JULY, 1867.

COMMUNICATIONS.

LETTER FROM BISHOP CLARKSON.

YANKTON, DAKOTA TERRITORY, May 27, 1867.

MY DEAR DR: After visiting Omaha, Nebraska City, Plattsmouth, Fremont, and our two noble schools, Brownell Hall, and Talbot Hall, I set out, in company with my dear friend and brother, the Rev. Dr. Morrison, of Illinois, for a missionary journey into Dakota Territory. We left Omaha on Friday, the 17th of May, in my new wagon with my faithful ponies "Billy and Dolly," and very little "impedimenta." As we struck out northward over the vast plain I congratulated myself that I should not suffer the midsummer heat that I encountered on the same journey last year. But, alas! we have already found that there are worse things than summer suns, and shadeless plains, to wit: cold rain-storms, overflowed bottoms, and treacherous sloughs. However, we are safely through them thus far, and from the cheerful tent of our noble picket-guard, Melancthon Hoyt, in Yankton, where we are now writing, we shall recount to you and to THE SPIRIT OF MISSIONS some of the events of our journey.

We reached the beautiful little town of Calhoun, on the Missouri River, above Omaha, in time for an evening service. The service was held in the school-house and was well attended. There is not a church of any kind in the village, and we are about to build the first one this summer. A gentleman of New York City last winter, after an address on the subject of Nebraska, came to me and placed in my hands a sum of money to build a memorial chapel. I have offered to the citizens of Calhoun the privilege of adding a like amount to the fund, and erecting a suitable church. They have accepted the proposition, and one liberal minded citizen has agreed to donate sufficient ground for a school, parsonage and church. We shall therefore go right on with "St. Mary's Church," Calhoun. The Rev. Mr. Hermann carries on missionary operations here, riding a great distance every alternate Sunday for that purpose.

On Saturday morning we left the hospitable house of our kind host, Mr. Clark, in a driving rain-storm, to ride forty-eight miles to Decatur, where we were due on Sunday. It was not comfortable, but the storm was on our backs, and rather helped than hindered us. We plodded on through the mud, hour by hour, and as night neared, we came in sight of the beautiful little "Incarnation Church," (built by Dr. Montgomery's

noble people,) on the side of a high bluff overlooking Decatur, and preaching evermore by its uplifted cross, the story of redeeming love. The good missionary, Mr. Morrison, and his little flock gave us a hearty reception. We held two services there on Sunday, preaching, and confirming six, and partaking, with a goodly number of Christ's people, of the sacred feast of the Holy Communion.

Everything appeared reverent, orderly and vigorous. Mr. Morrison has been the only resident minister in the town all winter, and has performed all the ministerial service for the whole neighborhood. The Church is altogether in advance in this town. We must have a school there. We have plenty of ground for all our purposes, present and prospective. It is an important point, and we have made a good beginning.

On Monday, the 20th, we started in a storm again. Now it was in our faces, and we had, to say the least, "a moist time." All day long the cold rain drove in upon us, but we were well wrapped up, and we bowed our heads before the blast and kept steadily on, whiling away the weary hours in talking of the good old times we had together in Illinois, and of the glorious future that God has in store for the Church in Nebraska.

Before night we came in sight of the Winnebago Indian Agency—Col. Matthewson, the gentlemanly and excellent official who has charge of this tribe, was not at home, but his family kindly took us in, and dried us, and warmed us, and fed us, and kept us till morning.

Here we ought to have a missionary. It would be a delightful home, and a most interesting work for any clergyman. Col. Matthewson and family are very solicitous to have everything that is possible done for the education and religious training of these Indians, and they will extend all the aid in their power to any clergyman who will undertake the enterprise. The Indians themselves are very anxious to have their children educated, and to have religious services. They are, of course, all friendly and peaceable, and are supported by the Government on a fine reservation, and there would be no more danger in living among them than there would be in Madison Avenue in New York. Can you send me a missionary for this work? We passed through two Indian villages the next morning after we left the Agency. They were crowded with the dusky children of the forest, whose red and blue blankets and tall feathers gave a singular picturesqueness to the scene.

We were present also at a ludicrous trial of three Winnebagoes by a solemn assembly of chiefs. The charge was theft. They had stolen a white man's coat. It was not our coat. I cannot stop to give you an account of this trial now, it would hardly be in place on missionary annals.

About four o'clock on the same evening, we came to the point where we were obliged to cross the Missouri River to get into Dakota Territory.

It had stopped raining, but the wind blew violently, and the current was very rapid. The ferryman could not take his flatboat across. There was no tavern or stopping place on the Nebraska side, so that we were obliged to cross in a skiff and leave our ponies and carriage to be brought over when the wind had subsided. But it took the wind a long time, full twenty-four hours, to subside. Meanwhile Mr. Morrison and I, having safely reached the other side, carried our baggage up the hill to the hotel, and waited there as patiently as possible for our horses.

The next evening, about sundown, we saw them placed on the ferry-boat, watching their embarkation from the opposite bank of the river.

In a few minutes the boat, with our faithful team, shot out into the stream, and was carried like a cork, tossed upon the current rapidly down the river. As I anxiously watched the boat, whirled along the raging tide, I thought that "Bill and Dolly" had

started on their last journey, and I ran down the bank to see their fate, but before long I could perceive the boat slowly edging towards our shore; and, after having been carried a mile down stream, it safely landed. I was on hand to welcome its precious freight, and soon we started for our Dakota stations. We should have been at Elk Point the night before; but, on account of the delay, we were a day behind in reaching the place.

The faithful dean of Dakota, Mr. Hoyt, was there, awaiting us, and had preached in our stead the night before. (I think that we have as much right to have rural deans as our good brothers Whipple or Quintard; certainly there is as much of the "rural" in Dakota as in any land you ever saw.)

From Elk Point to Vermillion, and from Vermillion to Yankton, nearly or quite fifty miles, we rode through sloughs, and in water, and under water, and on top of water, to say nothing of mud. Bishop Lay wrote to you last spring about "cooning it along the fence" in an overflow; alas! we had no fences to flee to, but our horses were faithful and trusty, the harness strong, the load light, and the Dean was piloting the way, and by and by we made land on the James' bluffs. My dear Doctor, it is a good thing that all missionary Bishops are not your equals in avoirdupois. You never would have got through that fifty mile slough, notwithstanding all your vital force.

At Vermillion we stopped to hold service on Thursday night, the 23d; all the people nearly of the little town came to the humble school-house snugly ensconced on the side of the ravine, in a wild and romantic spot. They brought their own candles. We opened our package of Mission Services, (thanks to Mr. Wolfe,) scattered them around the rude benches, made a temporary reading desk out of the good Dean's hat, and preached a simple sermon on "The redeeming love of our dear Lord" to a most attentive congregation. The service fully repaid us for the day's "perils of waters."

We reached Yankton on Friday evening, and soon forgot all the inconveniences of the journey, amid the humble comforts and princely hospitalities of the Deanery.

On Sunday we held service in the unfinished, but already beautiful, church, erected by the labors of Mr. Hoyt and the gifts of Eastern friends. If all the promises had been fulfilled the church would have been completed and consecrated. The congregation was very large. *It is the only church of any name in the Territory.* St. Paul's, Chesnut Hill, Philadelphia, have given us means to build a St. Paul's Chapel at Vermillion. St. Clement's, New York, have done the same for St. Clement's, Elk Point. These are now building, *and we shall have the three first edifices of public worship in Dakota.* Is this not something to be proud of? Thank God it cannot be said of Dakota, as a border man once said to one of our presbyters, "Why is your church always the last in the bush?" But we want another missionary here at once to help the Dean. He cannot serve three churches so far apart. Can you not send us one? There never was a better field for missionary work. Do put me in communication with some zealous, earnest man who will undertake this work. Dakota is fast filling up. This year's overflow was unusual, and was wide-spread throughout the West, and may never occur again. It is a fertile and beautiful country, and its inhabitants *must have the Gospel.*

Besides a missionary to help Mr. Hoyt, we want a good school at Yankton for the education in our Church of the youth of the Territory. Mr. Hoyt's character and influence will give him, if means are placed in his hands for the erection of a school, the control to a great extent of the religious education of the young. This is of vital importance. We must within this year place a school at Yankton; and, *God helping us, we will.*

Good bye, dear Doctor; I start to-morrow for Mr. Hinman's Indian Mission—where many are waiting confirmation—and for Fort Randall. On our return we shall stop at Yankton for a confirmation here.

May 30, 1867.

On Monday last we started from Yankton (the Dean of Dakota, the Rev. Dr. Morrison and your humble servant) for the Santee Indian Mission which is under the charge of the Rev. Mr. Hinman. The weather was fine, the roads were very good, the company were in excellent spirits, the ponies were well rested, and our journey was a delightful one. Our route lay along the northern bank of the Missouri for nearly fifty miles through a beautiful but almost unoccupied frontier region. There were but few settlements along the entire road, and occasionally we would meet a few roving Indians of the Yankton or Santee tribes. At the junction of the Nebraska and Missouri rivers, in Nebraska, about two hundred miles northwest of Omaha, the Santee Indians are located. We left our horses and carriage on the Dakota side of the river, and crossed in a small boat, rowed by a friendly Indian, one of the communicants of Mr. Hinman. We found Mr. Hinman waiting for us, and he conducted us down the Nebraska side three miles to the Santee village, and to his humble, but comfortable and hospitable, log cabin. One of the first objects that we saw, situated right among the Indian "teepees," was a log chapel, in which, day by day, these frontier Christians worship their new found God and Saviour. It was very simple and rude, but really churchlike and convenient. The Chushman Indians who had heard of our coming, soon collected about the chapel and the mission house to welcome us, and meet with us in prayer to our common Lord around their much loved altar. Wabashaw, the head chief of the tribe, who made such a handsome speech to you at your rooms last winter, and with whom you exchanged gifts of friendship, was among the first to call upon us. He looked quite as grave and solemn as he did then, and expressed himself gratified to hear of the welfare of yourself, our "big Missionary Chief."

Soon after supper, came "the time of the evening sacrifice" of prayer and praise. The Indian chiefs, young men and maidens, squaws and papooses are crowded into and around the little chapel, overflowing it and filling up the mission rooms adjoining. Mr. Hinman read in the Dakota language the evening prayer from the Prayer-book which he has translated. The Indians responded all heartily and reverently, and sang their plaintive hymns with the utmost spirit. Oh! how I wished that our mumbling and close mouthed city congregations, with their unbent knees, and their proxy singing, could have witnessed this strange people so lately redeemed from heathenism, entering with so much spirit, and so much heartiness, into the public worship of Almighty God. After prayer I addressed them, Mr. Hinman interpreting the address.

The next morning was Confirmation day. And now the crowd was even greater, many walking ten miles from an adjoining village, *without breakfast or dinner*, to participate in the service. Thirty were confirmed, the whole morning service having been previously said. Dean Hoyt and Rev. Dr. Morrison joined me in addressing the candidates and the congregation; Mr. Hinman interpreting. And at night we had another service, with the same marked features of large crowds, reverent demeanor, delightful singing, and apparently true worship. I never attended a series of services in any church, or in any city that were more interesting and impressive from their solemnity, or where the congregations seemed to be more thoroughly pervaded with the spirit of devotion. And I shall always look back upon my first visit to this important work,

and to the lovely household and family of the missionary, with the most pleasurable recollections.

There are now three hundred communicants of our Church in this tribe, numbering fifteen hundred souls. I made many inquiries concerning their lives and habits, and the influence of Christianity upon their conduct, and was entirely satisfied that the Christian Indians are as consistent and as worthy as communicants generally are among the whites. This mission has never received any support from Government or the Board of Missions, but relies entirely upon the voluntary contributions of its friends. Thank God, it has scores of friends, mainly through the results of its own work, and the stirring pleas of my dearly loved brother, Bishop Whipple, who founded it at the time that the Santees lived in Minnesota. The Government has transferred them to Nebraska, and they have been therefore passed over to my charge. I feel deeply the responsibility thus placed upon me, and I beseech all the friends of the mission throughout the country to continue their interest and their contributions. Indeed, the mission needs larger help than ever, because a larger and more suitable chapel and mission house must be built, as the present ones were merely designed to be temporary, and contingent upon the permanence of the tribe on their present reservation.

This question has now been settled by the Government, and these additional buildings must be at once erected. Let then all who desire the blessings of the Gospel to be given to our domestic heathen, aid us in this work.

Mr. Hiuman is authorized to receive moneys for its support, and I will gladly undertake to convey to the mission whatever funds may be given to me for this purpose. I believe it to be, as far as my knowledge extends, the most prosperous, and the most successful, mission among the Indians in this country, and richer than any other of any name in the evidences of God's favor and blessing.

We are just now in the beginning of what we all fear will be a fierce, protracted, and bloody Indian war, extending all along the border from Montana to New Mexico. The western portion of Nebraska and Dakota are thronged with hostile tribes, united under the leadership of the daring and famous "Red Cloud," and bent upon war to the end. They are hanging around the outskirts of our settlements, killing and plundering, whenever opportunity occurs.

The friendly Indians, like the Santees, who are living on reservations inside of our lines, and sustained by Government, are all the while being tempted by the hostile ones to join them in this last determined and united effort to keep off the white man from their hunting grounds and their homes. It is of the very first importance that the friendly Indians should be kept friendly. There is no agency more effectual to this end than that of the missions now being carried on among them by devoted and self-sacrificing men and women. In the Minnesota massacre of 1862, the Christian Indians saved hundreds of our people from slaughter.

I speak of these things to show the incredulous that missionary effort is not thrown away upon this people. The blessed Gospel of our dear Lord *does* change, and *has* changed, their whole nature. They are our spiritual wards and children, and we are bound by our love to Christ, and by our fidelity to our own faith, to give them this Gospel. And I need nothing more than I have already seen and heard on this trip, to convince me that there are, and can be, *true Christian Indians*. And for these brethren in the Lord, these fellow disciples of our blessed Master, I plead, in His Name.

PORTABLE FIRE EXTINGUISHER.

IN Scripture, the devouring flame is used to illustrate the burning of lustful desires in the human heart when unrestrained by grace, and God's Word also testifies that the profane tongue is "set on fire of hell."

The fearful increase of licentiousness and profanity, and the alienation from God caused thereby, have induced many Christians to search prayerfully for some successful mode of applying the only antidote for moral and spiritual ills.

The "worldly wise" never allow the thought that burning property is to be saved by taking it to a stationary fire-engine, neither do they rest satisfied by conveying water through every street; the utmost powers of man are taxed to speed costly and powerful engines to every fire as soon as it is announced. With all this cost of time and money, and of life also, it has become apparent that fires must be attacked before they gain any headway, that commerce and manufactures be not checked by their increasing prevalence and destructiveness. The necessity for a better and more portable fire extinguisher has so stimulated the inventive faculty, that the following announcement has recently been made, and its truth proved to the entire satisfaction of the most sceptical. "The PORTABLE FIRE EXTINGUISHER is always ready for use, it puts out fire instantly, is effective in the hands of inexperienced persons, possesses the power of a force pump and is the only known invention that will extinguish burning oils of a very inflammable character." This apparatus consists of a small sheet-iron can, filled with water, into which two ingredients are introduced that generate carbonic acid gas, and forcibly eject this combination of gas and water in any direction that the carrier indicates.

The primitive Church freely used a portable fire extinguisher, for it is written that all Christians of every age and condition (except the Apostles) "went everywhere preaching the word." In that day every human heart, when charged by the Holy Spirit with the love that was set free on Calvary, recognized its "stewardship of the manifold grace of God," and no more thought of exemption from personal service because of Apostolic supervision and leadership than the soldier does because he is ably commanded. During the last seven years, several Rectors and Chaplains have fully tested the almost miraculous power of this primitive portable fire extinguisher, but they could not give public exhibitions, as the operators are refined, self-distrustful women, and their chief sphere of operation is in the homes of the working people or alone with the individual sinner. At the instance of Bishop Bedell, records of a few experiments made at four different points, by six Christian women, have been published in *THE SPIRIT OF MISSIONS*, already resulting in a demand for such trained workers far beyond the supply, and also for specific information to aid in their training.

When each parish church returns to primitive usage, and engages in the preparation of all communicants for their legitimate work, infidelity will not have soil enough left to thrive in.

The benefits resulting to mothers and children from the recent use of this primitive agency, have caused men long under the blighting influence of infidelity, to ask if noth-

ing was to be done for them. That inquiry has, under God's gracious guidance, wrought some of the greatest advantages to the working class that our Church has ever witnessed.

Inexperienced readers of the following paper will naturally ask why a poor woman was allowed to struggle so hard with insufficient clothing; the reply is, experience has proven that, with an intemperate husband, the last spark of self-respect must be cherished, or the result will be far worse than any present discomfort. H.

DEAR SIR: I have wondered much of late whether church-going Christian people ever consider what hinders persons in the humbler walks of life from coming within sound of the glad tidings of salvation, as officially proclaimed from the pulpit.

In my visits to the homes of some members of our Mothers' Meetings, I have learned to be very thankful for my religious privileges. I see their many trials and manifold cares, cares which have no lift-up, no let-go, night or day, and which confine them to one spot; often it is a home over which hang low and dark the mists of sin and ignorance, where at times poverty stands at the door and hunger sits on the hearth-stone. Still, it is their home—the place where their little ones first opened their eyes to behold the light, and where perhaps one, whose voice still lingers in the chambers of memory, may have been rocked to sleep for the last time.

Come with me to the home of one of the members of our Mothers' Meeting, and let us see her opportunities for attendance upon the regular services of God's House. We see a woman who was early trained in the Church; who at one time taught a Sunday-school class. At seventeen she married a laboring man, who, in good times, earned one dollar per day. Now, at the age of forty, they have nine children. The husband has never been more than he was at first, a common working man, getting employment here, there, and anywhere; and in dull times, for weeks, and sometimes months, he will have no work at all. They cannot starve; upon whom then falls the burden? The mother. To her housework and the care of her children must she add the labor of supporting them through these dull times. She must take in washing or go out and find work, perhaps in the mill—a long day of toil with heart and mind upon those at home. At evening, and far into the night, must the many little nameless things be done, and many weary stitches be taken that the family may be as comfortable as possible. Is it strange when the one day of rest comes around, that this overworked mother should find it difficult to do else than sit about the door? Then, their narrow income barely finds them in what keeps body and soul together. How is the mother able to keep the little ones in shoes and in the plainest clothing, to appear decently habited in God's House or the Sunday-school? She provides for herself last, and it is indeed a slender provision. During the winter, for many years, she has worn but two garments, and neither of them warm. How can this mother receive instruction, how get that wisdom which we all so much need, without which, under the most favorable circumstances, we fail in our duty as wives and mothers? Add to all her other troubles, the wine cup which bites like a serpent and stings like an adder. Perhaps you now withdraw much of your sympathy and are ready to exclaim, "here, they are eating the fruit of their own gathering." I answer, "Nay, they are reaping the fruits of your negligence, fellow Christian, and of the coldness of the Christian Church." The precious Gospel must be carried to these blind ones; we must show them how to arise from death that Christ may give them light. In this way the disciples of our Lord alone can fulfil His command: "Go into all the world and preach the Gospel to every creature."

Our Mothers' Meeting has wrought after this manner, and God has abundantly blessed the efforts of those into whose hearts it entered, a few years ago, to *take* light and sunshine into the homes of our laboring people.

As I talked to a weary mother to-day, who had been out washing, and, instead of resting, was obliged to hold a fretful baby on her lap, I thought it was no wonder she had let many years roll on in entire neglect of her soul.

"Lizzie," I said, "are you coming to-night to Mothers' Meeting?" "Yes," she replied, "I hope to, for I am not fit to go to church; I have not been able to get a clean calico dress for a good while, and baby is so troublesome, I do not like to leave her with her father. I sometimes am frightened at the thought of how very little I know about things I ought to know, and yet, I cannot help it." I replied, "Lizzie, it is a sweet comfort to know that God does not exact more of His children than they can do. I do not want you to relax your efforts to get to church on Sunday, but if you will come to Mothers' Meeting and join in the worship there, and if you will have prayers at home and teach the children, and send as many of them as you can to Sunday-school, God will not forget you in your low estate. Let me read you one of his promises. 'Who is among you that feareth the Lord, that obeyeth the voice of his servants, that walketh in darkness and hath no light? Let *him* trust in the name of the Lord and stay upon his God.'" "O, I do now try to trust, but I am often tempted to give up and live in my old ugly disposition, when I feel this way I look back to the time when I first put on my hood and shawl and went to Mothers' Meeting. That was a good night for my soul. Your prayers with us and the books you have left with us, have helped us many times. We talk, grandmother and I, of your lessons when you are gone, and say we will try and look to God again," "Do you still have family prayers, Lizzie?" I enquired. "No, not often when Henry is with us," she replied, "he will not be steady, but I bring the children around me, sometimes we sing and all pray, even little Tody here, says, 'God bless the lady mamma likes.'" "Lizzie, you were taught to pray when a child?" "Ah! yes, indeed I was," and tears stole down this poor woman's face as memory recalled a love not to be forgotten, and words spoken by a mother. She was trying to grope her way back to her Father's arms, but *how is this feeble longing after a better life to gain strength when she is immersed in sin and ignorance?*

We study God's word to be guided—we go to God's House to be instructed and to engage in its beautiful service for our soul's growth. But this poor woman of whom I speak, must remain at home; there, are her children; there, her duties claim her presence; and if, perchance, she could leave these, she could seldom be fitly clad to go into God's House. Or perhaps she is wearied and out of spirit, for all the night before she had watched and waited the return of her husband, who now lies in a drunken sleep. Christ came into the world to bring life and immortality to light, and to Christians He has said, "Let your *light* shine." "Go preach the Gospel to *every* creature."

When we go out from our pleasant dwellings, passing by the door of our less favored sisters, shall we forget that Jesus bids us "To open the blind eyes, to bring out the prisoners from the prison, and them that *sit in darkness* out of the prison house."

One mother said to me, "what a blessing I have found the Mothers' Meeting to be! I have lived in spiritual coldness for years, though once a regular communicant." Here, another fact presents itself which should awaken us to our obligations, *the duty we owe Christ's scattered sheep*. The people in that class of life are a floating population. Owing to the fluctuations in trade, they are driven from town to town, often from state to state; and, not a few, from one country to another. The American people understand the word emigration from practical experience of its meaning. This

woman of whom I speak, had changed her residence six times since her marriage—each time travelling over the country hundreds, sometimes thousands of miles. Her husband was an irreligious man, and when, soon after their marriage she spoke to him about their obligations to God, he was much vexed with her. At the time I spoke to her, she had four children; cares had accumulated, and coming into a new place where she saw no one that she knew, she had gradually got into the habit of not going beyond her own door. When I first visited her, the youngest child had not been baptized, because she felt so *strange and alone* in the church. She had gone there several times, but no one spoke to her, and she returned to her home after each service feeling lonely, and not anxious to pass through the same experience on the following Sunday. But the Mothers' Meeting made her acquainted with many about the church. The lady principal had instructed her as to her duty to her child, and now she only waited to hear announced the day for infant baptism. She was very happy on Thursday evenings when she had an opportunity to run from home, in her working clothes, wrapping up baby to take him with her—to sing again the hymns of her childhood. There she read and sang the same dear words which (tossed about in America as she had been so long) she had begun to think she would never sing again with a light heart.

"Oh!" she remarked on one occasion, "if this would only be done for us everywhere we go, how many of us would do better. Every third Friday I look for you to come, and sometimes wonder if you will just hit on what I want."

"Why, Mary," I replied, "why do you not tell me what you want, what you would like me to read or talk about, or pray for?"

"Oh, there is often no use; last time you were here, I felt so dead and couldn't pray. Don't you know what you read to me?"

"No," I replied, "I do not, I have read so much since."

"You read, 'Restore unto me the joy of thy salvation.' You told me how David mourned over his separation from God, how weary he was apart from God; how, if a little lamb wandered out of the fold, pitiful indeed was its cry. I felt then just like that sheep, and I prayed that prayer of David, and God did give me joy again. It is so happy to know that Mrs. — and you will not forget us. My husband never would go to church before, and now he comes from Mrs. —'s Bible class and talks her lessons all over on Sunday evening. He told me he would not go to that class, but Mrs. — has turned him right 'round. He laughed about being shut up in a corner and made to say, *yes*. He reads the Bible, and does not find so much fault with it as he used to."

"You told me Mary that his violent temper was hard to bear with at times."

"Well, I have tried not to notice it, I know he does not really mean unkindness, and if he gets to be a Christian, I know God will help him to overcome it."

Another woman who came to this country, went once to our church and because all seemed so indifferent and cold, she determined to go to the Methodists; and did go, and continued going up to the time she was visited by a lady from the Mothers' Meeting. She was delighted with the Mothers' Meeting. I asked her to go to our free service, where she would be cordially welcomed. She tried it, and has over and over again regretted that she ever strayed away from her church, and is thankful to those who would take so much trouble as to come *into her house* and *urge* her to go with her children to worship. Sometimes this gentle, earnest woman, so easily led in the right way, says to me, "Read until you feel tired, I have so little time. I snatch up the Bible (for I keep it handy now, I won't let it be far away,) and just read a word sometimes; but when you come then I think I shall hear so much, I shall learn another good lesson. Oh, Mrs. — you cannot tell how rested it makes me; I stop all work and forget all care,

and when you are gone, I say, that was a blessing, if I cannot get out much, I shall learn in this way."

For a long time I made it a point with a few of my women who leaned upon me very much for instruction, to try to be at their houses on the same day of the week each month, because they looked forward to it and dwelt upon the pleasure of seeing me, and this was a little bright spot to them. We all know what pleasure there is in anticipation. One woman always met me at the door, bright and happy. One day she said, "I have been singing, so the time would pass soon. I did not get to Mothers' Meeting last night. John went out and I would not leave the children, and I was so disappointed for it is the only time I leave home. Wasn't it selfish in John, Mrs. —?"

"Well," I replied, "I do not know what took him out—at all events, I hope you did not tell him he was selfish?"

"I told him he was mean to take my night, he went to hear a Mason speak."

"That may not occur again for a long time," I said, "perhaps he might have thought *you* selfish to want to deprive him of that relaxation after his hard day's work. Remember a wife is expected to be unselfish, Eliza; some husbands will never stay at home with the children."

"But I was so disappointed." "I have no doubt," I said, "but you know Mrs. — tells us Mothers' Meeting should make us all better wives and mothers. Your husband will not think much of our meeting if in anywise through it, he finds you less patient or less willing to sacrifice your personal gratification for your family; and then, Eliza, you know you will have to remain at home. You do not wish to quarrel with your husband, and is it not better to submit cheerfully? for that keeps him in a good humor and saves you a vast deal of unhappiness. If my husband is dissatisfied with me from any cause, I always feel uncomfortable, and I suppose in this all wives are alike."

"Now, I see you know all about it, you are right," she replied, "John was angry with me, and I wished this morning I had just kept quiet, for neither of us had a cheerful breakfast. I will remember and do as you say next time. I'll just say, John, go, and I will help him off."

I remarked that I tried to visit some on the same day of the month, but there are others whom it is well to come upon unawares. Those whom you desire to instruct in tidiness or neatness, or who are noisy and quarrelsome. I have sometimes quietly opened a door and looked in upon mother, daughter and grand-daughter in the midst of an angry dispute, in the heat of the moment, ready to strike each other. If I am well known and loved by the family, I am glad to come at such a time. I cautiously refrain from taking the side of either; but when they are calm, show them how frail we all are by nature, and that God, knowing our frailties, sent His only Son to bear these, our infirmities, and offer us His strength. I have one woman whose hot temper often makes all about her very miserable. On one occasion I visited her house when she had put her husband's mother out of doors. She told me freely all she had done, and added, "I am ashamed to let you know, but I will not hide it, for you know all my troubles." I opened the Bible and read, "He was bruised for our iniquities." "All we like sheep have gone astray." She was melted into tears, and said, "Oh, how wicked I am, will God forgive me, for Christ's sake? I wanted you to come. I thought you could say something to help me. I could not go to church, and it seemed so gloomy everywhere."

I said, "Margaret, if we confess our sins, God is faithful and just to forgive us. You must humble yourself under the mighty hand of God." I wanted to see how far

her sorrow was a Godly sorrow. I said, "what of grand-mother, have you confessed your fault to her?" "No, she is next door, and will not speak to me," she replied. "I am not surprised, for it requires considerable grace to speak to one who has turned us out of doors. Will you go and ask her to come home?" "Yes, if you will go with me." We stepped to the door, I called grandmother, and we all went into Margaret's house. I prayed with them, and left them reconciled. Each feeling her own share of the sin. Thus, practically, must we teach these people. Line upon line, must the instruction be given in homes such as these, and in their *homes alone* can it be done, and by one who knows all the family failings and difficulties—by one who can sympathize with a mother in her daily and hourly vexations—one who also has struggled against similar infirmities; or who, at least, is anxious for their soul's good and for their happiness. Such persons as the above (and our parishes, and cities and towns are crowded with them) are cut off from the privileges of the Christian Church by the force of circumstances. Again, there are others who are ignorant of the ways of our beautiful Zion, because of their early training and prejudices. For instance, I have had under my care a woman who had been when quite a child placed in a family of Friends, who understood, "Keep holy the Sabbath day," to consist in a quiet and cleanly house. Accordingly, all the fifteen years of her married life she had attired herself on God's day in her neat, plain gown, and had all the family behave in a very proper and friendly way.

It was months before I could talk her out of her very strong prejudices against our liturgy. She came to the Mothers' Meeting, and her regular and orderly training made her a very constant attendant. Then I got her to go to the free service and the afternoon Bible class. These she liked very much, and gradually became interested in the Church; yet held to her own notion that all form was unnecessary, and that the still small voice must be the guide of our lives. I admitted the power and blessing of that faithful monitor, but asked her one day, "Caroline, whilst you listen to and obey the voice, you also understand that God sent His Son into this world and called Him Counsellor. We follow the advice and direction of one who counsels us. He said repent and be baptized." "But I think that is a spiritual baptism," was her reply. "If Christ had intended only the inward cleansing, do you think he would have set us the example by being Himself baptized in Jordan? Christ also said we must let the world see our light, not hide it. If you believe in the Son of God, why not let the world, lying in sin and darkness, know it, and perhaps thereby lead others who do not believe at all, to think of and seek 'the way to heaven.'" "Well, Mrs. —, I should like to know more and hear more, for I am a poor reader myself." "Caroline, will you go and talk to our Pastor? You will find him very kind." I knew this was asking much, for she was of a very sensitive, shrinking disposition. She flatly refused; saying, for me she could do a great deal, but to go and talk to a *minister* about herself, she could not; she thought she could be good at home.

Thus matters remained for some time. I visited her constantly, read with her, admired her very, very cleanly house, asked her at times for a piece of bread, when I was hungry and tired from too long walking. It could be eaten with an appetite, for everything about her looked so clean and comfortable. A nice, bright stove, spotless carpet, clean windows, door sills, porch and bricks looking as though water had but just dried upon them. It pleased her very much when I sat down and ate anything she so cheerfully prepared. In this way we got very intimate. She told me all her troubles and her life changes, and at every visit requested me to read to her. God gave the increase in His own good time. Though it was to smite, it was also to bind up. Her eldest son, a boy of eleven years, was suddenly taken from her. During this affliction, she

learned that "The secret of the Lord is with them that fear Him, and that He will show them His covenant." It was hard for her to make known the state of her mind to the Rector, but she could tell her visitor anything. I promised to go with her; she wanted me to promise to stay by her and talk for her, as I knew all about her. I knew I could not do that, but at length took her into the Rector's room, introduced and led her. She was an entire stranger to him. The Deacon had visited her during her affliction; the superintendent of the Sunday-school had called on her twice, and the principal of our Mothers' Meeting, often; but apart from these, she was a stranger in our Church, both to minister and people. The Rector was pleased with her simple trust in the Saviour, and deemed her prepared for baptism. I spent some time in explaining the liturgy and ordinances of the Church. It was a happy day when I stood with her a witness of the surrender of her soul unto God; through repentance and baptism made a member of Christ, united to His visible Church, thereafter to be a partaker of its high and blessed privileges.

This is one instance of a very large number of persons brought under my observation, who, not purposely, but ignorantly remain outside of the gate of the Temple.

Who is to blame that this woman was so long cut off from the ordinances of the Church? and that others like her do not drink of the river of life, and are not praising God in His holy Church? The white field waits for the reapers. Christ said, "gather with me." The sickle will not move when the reaper stays his hand. As Abraham entreated for the cities of the plain, so let us, as individual followers of the Lord Jesus labor and intercede for those lying in darkness at our very doors.

A family moved into our town some time since, the father having a high position in one of the factories. They were far above the general class of people we visit. I was in the habit of going through the mill; and, on one occasion, seeing the son of the person I speak of, a lad of sixteen, I used him to gain an acquaintance with the family and asked him to join a class of young men at the church. I was introduced to the father, who urged the son to comply with my request, saying, "I do not often go to any place of worship myself, yet still I like my family to go." I enquired after the family, and found they had a babe born on the same day as my own. I playfully called them twins, and received an invitation to come and see it; this being what I wanted, of course I thanked him and promised to do so. I went, found the mother pleasant and kind, the little ones unusually attractive. With them lived the grand-parents on both sides. They were English, and had a birth-right in the Church. One grandmother was a communicant, her husband a back-slider. The other old people were both living in an entirely careless manner; the man was an habitual drunkard; the woman very ignorant, unable to read or write, and caring for nothing beyond her daughter's family. The mother had often been led by the Spirit to long after a higher life, but the cares of her large family and the effect of early influences, kept her, as it were, bound hand and foot. The father, a handsome, intelligent, gentlemanly man, had failed to see anything beautiful in the holy Gospel, was a good father and faithful husband, but had withheld from his family the untold blessing of a family altar. From early, pernicious influences, he had almost learned to dislike the name of religion. By them I was introduced to a brother, his wife and family, who also had come into the village to live, none of them church-goers. Most of the children had been baptized. I urged upon them to bring the baby to baptism, and persuaded the brother and wife that they had neglected a solemn duty to their children. After a few weeks the three were baptized. Of the grandfather I could do but little with; the superintendent of our Sunday-school gathered him up one Sunday-morning, and, as he said, hugged him into the church. I

cept him talking as they walked through the street, and getting him to the church gate, beguiled him in; the first time he had been to church for over *twenty* years. His wife was not easily influenced, almost always left the room when I went there; but her laughter was quickly made to think about her duty. She soon got into the way of coming regularly to church, became deeply anxious about herself, and is now a regular communicant. The drunkard was aroused, and remained steady for a year; he also connected himself with the church, but has since fallen away. I saw him lately, and found him in a softened state, bemoaning the long habit of drink which had grown so strong upon him. Poor old man! We know little how hard it must be to overcome a vice that has been gaining strength for over forty years. He said, "God knows I am sinful and weak; I love Him for all that. It hurts me to hear the name of the Saviour spoken against—if I could but get away from this drink."

His wife became suddenly paralyzed; this aroused her from her apathy. She clung to me when I went to see her, told me how she had forgotten God. I taught her like a little child; told her stories, read her the parables and explained them, as to one feeble in body and mind, as she truly was. When I read to her of the sufferings of our Redeemer, she would clasp her hands and sob at the thought, saying, "Oh, how cruel; He is so good; I do love Him; I wish I had begun long ago." She was truly penitent. We took her in a carriage to church for confirmation; that was the only time she was there, she grew very feeble; is now at rest, having died in the full assurance of acceptance through the blood of the Son of God.

The last time I saw her, shortly before her death, she said, "I have no wish but what God wishes; I pray all the time." Pressing my hand feebly, she continued, "when I am gone, think, for your comfort, that I should not have loved the blessed Saviour had you not come and told me about Him. I die, knowing He will be with me in the hour I need Him most."

The other grandfather, who had back-slidden, returned to the Church, and is now communing regularly.

This family furnishes another illustration of the fact, that by primitive house-to-house visiting and prayerful perseverance, very many may be reached who from untoward circumstances, force of habit or pernicious early teaching, glide down life's stream wholly engrossed by the things of time, and remain sadly ignorant of the ways of God in man's salvation.

CHURCH WORK AMONG DEAF-MUTES.

It seems proper that those who have contributed in various ways to the success of St. Ann's Church, for deaf-mutes, New York, and have aided its Rector in his efforts to extend Church privileges to the deaf-mutes of our country, should, from time to time, have the satisfaction of knowing something of the general progress of the work. At the present time services for deaf-mutes are held every Sunday afternoon in St. Ann's Church, New York, Calvary Church, Philadelphia, and the Sunday-school room of Grace Church, Baltimore, and on the afternoon of the third Sunday of every month in St. Paul's Church, Albany. Occasional services for these children of silence are held in several of the larger cities of our country. Deaf-mutes generally are becoming more and more interested in the system of worship as laid down in the book of Common Prayer. After education, they can read and understand this book as well as those who have all their faculties. The following sketch of a week's special work in the interests

of the Church's mission to deaf-mutes, will present a few details which, it is hoped, will prove interesting to the readers of *THE SPIRIT OF MISSIONS*.

The Rector of St. Ann's Church, N. Y., the Rev. Dr. Gallaudet, left home on Wednesday, May 22d. He reached Philadelphia in time to meet with the brethren who were assembled in Convention, and had the opportunity of speaking to several in relation to his special work, and also of consulting with the Rev. Dr. Clerc, Rector of Calvary Church, upon several important matters. Taking the night train, he reached Washington early on Thursday morning. Visiting the Columbia Institution, for the deaf mutes, he conducted morning prayers both in the collegiate and primary departments. In the evening he officiated at a service for deaf-mutes in the Church of the Epiphany. This service was attended by those who have situations under Government, besides a goodly number of students from the college. The latter, coming from different parts of the country, will carry home with them, it is believed, favorable impressions of the services of the Episcopal Church. On Friday, Dr. Gallaudet was busy in Baltimore, where, in the evening, he had a service for deaf-mutes, in the Sunday-school room of Grace Church. The next day, after giving instructions to Mr. Samuel A. Adams, the deaf-mute communicant who conducts the Sunday afternoon services, under a license from the Bishop, he returned to Philadelphia. On Sunday morning he presented the deaf-mute mission to the congregation of Christ's Church, and in the afternoon assisted Dr. Clerc in the service for deaf-mutes at Calvary Church. * It was the intention to have interpreted the sermon of Rev. Mr. Durbrow in the evening at Calvary Church, but a heavy storm prevented the deaf mutes from being present.

On Monday, in company with Dr. Clerc, he visited the Divinity School and Mission House in West Philadelphia, and addressed the students in relation to the special work to which he has devoted himself. A visit was then made to the Institution for the Blind, where a pleasant conversation was held with a deaf and dumb and blind man, and a deaf and blind boy. In the afternoon Dr. Gallaudet called on a deaf and dumb and blind woman, about sixty-eight years of age, to prepare her for the reception of the Holy Communion on the following day. In the evening there was a social gathering in the lecture room of Calvary Church. The deaf-mutes who were present, had an agreeable surprise in a visit from the venerable father of their Rector, Mr. Laurent Clerc, of Hartford, Conn., the deaf-mute gentleman who came from France about fifty years ago to assist the late Rev. Dr. Thomas H. Gallaudet in founding the first Institution for deaf-mutes in this country. On Tuesday morning Dr. Clerc and his father, and Dr. Gallaudet visited the Institution for the deaf and dumb. In the afternoon the Holy Communion was administered to the deaf and dumb and blind woman. This was a deeply touching and impressive service. In the evening at a public meeting in behalf of the deaf-mutes' mission, held in St. Luke's Sunday-school room, Dr. Gallaudet made an address, which he closed with an earnest appeal to the Episcopalians of Philadelphia to sustain Dr. Clerc as the Pastor of the peculiar people to whom he had been called to minister. Dr. Clerc presented his well-digested plan of future work, and other addresses were made; one of which, by Mr. Laurent Clerc, was in signs, being interpreted vocally by Dr. Gallaudet. In this were graphically set forth the advantages of a printed liturgy for the public worship of educated deaf-mutes. Bishop Stevens, and several clergymen and laymen were appointed a counsel to co-operate with Dr. Clerc in his labors among the deaf-mutes of Philadelphia.

The next day the Rector of St. Ann's Church reached his home, feeling that, under the Divine blessing, he had been instrumental in advancing Church work among deaf mutes.

EDITORIAL.

NEWS FROM SALT LAKE CITY.

WE are thankful to have it in our power to state that the Rev. Geo. W. Foote and the Rev. F. W. Haskins, who, under appointment from the Domestic Committee, left New York on the fifth of April, for Salt Lake City, safely arrived there on the fourth of May. Starting on Friday, they spent the following Sunday in Cleveland, Ohio; were detained a week at Omaha, Nebraska, where they were cordially welcomed and hospitably entertained by the Rev. Messrs. Van Antwerp and Hermann, and their friends. They left Omaha on the eighteenth of April, and, as Mr. Haskins writes, "after various experiences by flood and field, for fifteen days—resting one day at Denver, Colorado, with the Rev. Mr. Hitchings, and learning from him and their own observation the condition of Church-work there—reached their own scene of labor in good health and spirits." Mr. Foote states that they were "none the worse for their trip, only a little sore and stiff, and tired." He also states that, (so great and sudden were the changes of scene and climate,) in the morning of their last day's journey they "waded in six feet of snow, shivering under over-coats and blankets, and in the afternoon picked flowers and peach-blossoms, and enjoyed the warm spring atmosphere."

"The country," he says, "is beautiful beyond description." But what inspired the greatest joy, and brought to them the truest refreshment, was the fact that they were most kindly received, both by "Mormans and Gentiles." They were not long in arranging for, and entering upon, their proper work. Reaching Salt Lake City on Saturday, the next day Divine Service was duly celebrated in "Independence Hall." Mr. Haskins writes:

"Although the notice was very late, the Hall was full. Mr. Foote preached, and a choir of gentlemen and ladies, formed the previous evening, rendered the chants and other Church music finely. A Sunday-school is already in successful operation—one hundred and fifty on the roll, about eighty in attendance on Sunday. This school is to be put under our charge. At a meeting of merchants and others, held on the sixth of May, a Committee was appointed to secure the use of the Hall for Church Services for one year, and to put it in a proper condition for such purposes. Camp Douglass, three miles distant from the city, will require some of our attention. A Sunday-school is to be started there. Our immediate wants are books of instruction for Sunday-schools—Sunday-school service books, prayer books, Bibles, &c. Funds for these purposes may be sent to the Rev. A. T. Twing, D.D., 17 Bible House, New York. There is not a book-store in this city of more than twenty thousand inhabitants."

We here present a notice, taken from the *Daily Union Vidette*, the Gentile paper of Salt Lake City, of the service to which reference is made above.

"MORE LABORERS IN THE VINEYARD."

"Yesterday morning, notwithstanding the lateness of the notice, a large congregation assembled at Independence Hall under the ministrations of Rev. Mr. Foote, Episcopalian Minister, who arrived here from the East on last Friday night. The Rev. gentleman has met a warm welcome from the Gentiles, and we are glad to learn he

comes here with the intention of remaining, and administering to the spiritual and moral wants of the community. He is accompanied by Rev. Mr. Haskins, a young divine, who we understand proposes to establish a school in this city, and also to assist in the missionary labors of his companion. They are gentlemen of education and attainments, and we cordially welcome them to Zion. Hereafter there will be stated preaching every Sunday morning and evening; of which due notice will be given."

Under date of May 15th, the Rev. Mr. Foote writes :

"We are well and much encouraged in regard to our work. Everything seems to favor us. We are still the only clergymen here, and all the Gentile population, and even the Jews, are ranged on our side. We have determined to open a school sometime in July, and mean to make it a good one. We have organized an association for helping on Church work, and to unite all in social intercourse. It is largely attended, and will, we trust, be very useful in its way. The Sunday-school is now entirely in our hands, and will do well when proper books are obtained. The congregations last (the second) Sunday were large, and the morning collection, in aid of our work, amounted to fifty-seven dollars and twenty-five cents, showing, we think, a very encouraging interest."

The facts above stated, relating to our new work at Salt Lake City, would seem to call for devout thanksgiving to our gracious God, rather than for comments from us. Who will promptly furnish the money to purchase the books which this auspiciously opening work requires? We are confident that the answer to this question will not be long delayed. The work at Salt Lake City, as well as in other parts of Bishop Tuttle's jurisdiction, will be fully sustained. The only fear is that the help may not come promptly enough to be availing in the highest degree. We have often lost great opportunities for work by delay. Let it be so no more.

"THE PIONEER CHURCH, OR THE STORY OF A NEW PARISH IN
THE WEST."

THIS is the title of a very interesting book, written by the Rev. M. Schuyler, D.D., Rector of Christ Church, St. Louis, Mo. Some years ago, a friend of ours, then the able editor of a valuable Church periodical, in a somewhat equivocal notice of a book—half praise and half something else—stated that, while reading it, he had, from a *sense of duty*, shed more or less tears. Now, we do not deny that, while reading Dr. Schuyler's book, our visual organs were occasionally disturbed by bedewment and bedimment; but we aver that at the time we were not conscious that our tears had any connection with an inward sense of duty. They came by the operation of laws over which we had no control. They would come; and so, without much resistance, we let them have their own way.

We heartily thank Dr. Schuyler for his book, and heartily commend it to our readers, and for one good reason quite distinct from its very decided merits. It is something to write a good book. It is more to make an "offering of all the profits arising from its sale to the cause of Domestic Missions." Dr. Schuyler has done both, and has added the prayer, to which we respond a hearty AMEN, that his book "may help to foster and encourage the present awakening of a missionary spirit in the Church."

If our readers shall not find themselves disposed to purchase and read the "Pioneer Church," on our word as to its interest and value, we trust they will do so, for the purpose of aiding a work that is eminently worthy of their sympathy and prayers, and of such other support as God has given them the ability to render. A sale of twenty thousand copies, which the book deserves, would bring, we suppose, some five thousand dollars to the treasury of the Domestic Committee. We trust that the profits arising from the sale of Dr. Schuyler's book may be very large. To say that it is printed by H. O. Houghton & Co., at the Riverside Press, is all that need be said of its attractiveness in the matter of appearance.

A SAMPLE.

WE sometimes feel half inclined to publish all the encouraging letters that we receive for a single month. But this would not leave much room for anything else in our department of THE SPIRIT OF MISSIONS; and, besides, as letters though written by different persons, in relation to the same work, must of necessity be somewhat alike, we have thought that perhaps our readers would not like to receive twenty or thirty pages of them at one time. We present the following as a *sample*.

"MY DEAR DR. TWING: Please accept the within \$1.50, as my subscription for THE SPIRIT OF MISSIONS. I cannot bear any longer to receive so good a gift for nothing. It has already helped me to two or three sermons, and seems good for a continuance of that favor, besides stirring my heart up to new zeal and love for the Lord's work.

Wishing benedictions on yourself and your labors, I remain, as of old, your brother in Christ."

STILL THEY COME.

OUR present number of subscribers, June 3, is six thousand seven hundred and five, of which three thousand three hundred and twenty-three have been received since the first of Jan. last. Eighteen months ago, our whole number was one thousand nine hundred. Still they come, and are welcome. The number could be doubled by *ten minutes'* earnest work on the part of each subscriber. Who is not willing to give ten minutes' service to double the circulation of "the best missionary periodical printed in the English language?"

THE following communication, inserted here for the sake of convenience, will be read with a deep and thrilling interest, and the reading finished, thanks from many hearts will go up to God for His merciful protection vouchsafed to His servant while in most fearful perils. Mr. Fuller arrived safely in New York, on the fourteenth of June, with a calm and grateful trust in God, as the Lord by whom he had escaped death.

STEAMER COLORADO, Missouri River, June 10th, 1867.

REV. AND DEAR SIR: After my last report I continued at my work in Nevada City as before, remaining somewhat over my time in order to be present at the consecration of the new church edifice. Besides, I had a class of fourteen candidates in readiness for confirmation, and on the 30th of May, the building was completed for the consecration.

When, therefore, it became evident that the Bishop could not fulfil his appointment, I was not a little disappointed, as it was impracticable for me to remain any longer.

On Thursday, the 30th, I met the Bishop, with other parties—they having just arrived in Denver; and on Friday, the 31st, I took the coach eastward, being the only passenger in it.

On Saturday the Indians attacked the coach. It was at Fairview Station—a place burned by them a few days before. The Indians concealed themselves within the walls of the ranche to the number of about twenty-five. They were mounted and well armed. The coach contained the driver and myself, (I being on the inside,) two young men were also of the party, and were riding horses, independently of the coach. The attack was made about ten miles east of Godfrey's Ranche. As soon as we came in front of the deserted station, the Indians fired upon us, several balls passing through the coach. The two men and driver all turned their horses and fled back towards Godfrey's. But the driver being shot, fell from the coach. A part of the Indians pursued the two men, and a part took after the coach. The nigh horses running faster than the others, caused them to describe a circle instead of keeping the road. On seeing this, I knew that the driver was gone, and at once sprang out upon the box, to get, if possible, possession of the lines. But they were on the ground, and the horses were running wildly.

The Indians, in the meantime, fired upon me with their rifles a number of times, and yet they came no nearer to hitting me than to cut a piece out of my coat sleeve.

Finding I could get the lines in no other way, I sprang down upon the tongue of the coach just as the horses were plunging into a slough; and, my foot slipping, I fell over the wheel horse into the slough in such a way as to just clear the coach wheels. That fall appeared to me to be the certain precursor of my death, and yet it proved a means of my deliverance. The horses ran on, and when I came up out of the slough, Indians were on every side of me except the river. Seeing no visible hope of escape, I drew my revolver, resolved not to be taken alive. But a part of the Indians kept on after the coach, and directly all started for it, probably thinking that I was wounded—on seeing which, I started for the river. Then, while they were plundering the coach, I succeeded in getting some distance up the river side, looking constantly back to see if they were pursuing me. Just then I saw two men on horses some distance off, whom I mistook for Indians, supposing that they had been sent around to cut off my escape.

They beckoned me to come to them, but I stripped for the river. They came to me at full speed, but I had got some twenty rods out by the time they had reached the river bank. Pausing a moment to rest on a sand-bank, I looked around to observe their motions, and then discovered them to be white men. Thus I escaped most marvelously. God, no doubt, has something more for me to do before I go hence. And, though the Indians have robbed me of everything, save the clothes upon my person and some of my money in my pocket, I still feel myself to be a gainer, by this striking lesson of Providence, of what is worth greatly more than all my loss.

At the North Platte Station I had the pleasure of meeting the Rt. Rev. Bishop Tuttle and party, who were in waiting to go on westward. He was glad to get possession of reliable facts on which to base a decision whether to go on or return, and will, doubtless, in view of all the circumstances, continue his journey.

At Omaha I stopped at the hospitable residence of Rev. brother Van Antwerp and lady, who showed me all the kindness that their large hearts could invent.

And now, thanking God for this wonderful deliverance, and waiting to see what is the work yet for me to do,

I remain, ever faithfully and affectionately, yours,

WM. A. FULLER.



Department of the Young Soldiers of Christ.

MY DEAR YOUNG SOLDIERS:

WE have now, June 14th, to report to you that our Army has reached the number of **TWENTY-TWO THOUSAND AND EIGHT HUNDRED**, giving an increase for one month of **TWO THOUSAND AND FOUR HUNDRED**, or *two full Regiments*. The bounty money, from Jan. 10th to June 1st, amounts to \$6559,82. The recruiting, now that the warm weather has come, does not now go on quite as briskly as it did during the winter, and yet it is steady and quite satisfactory. When armies of the world are being raised, and the *volunteering* does not go forward rapidly enough to meet the wishes of those in authority, another process, called *drafting*, is frequently resorted to. This is an unpopular method of raising soldiers, and is often quite oppressive. It is *compelling* men to do what they have no liking for, what they may honestly think should not be done at all. Now, as our Army differs in many particulars from any other army in the world, not only in its organization, but also in the service to which it is pledged, we propose to be governed wholly by our own views in seeking to increase its numbers and efficiency. We mean to adhere strictly, and to the end, to the *volunteer* principle.

There will be no *drafting* to fill up the ranks of this Army; that is, taking dear children by force, and making them do what they have no heart in. "God loveth a cheerful giver."

Yes, God loveth those who cheerfully give their sympathy, their prayers, their money, their personal service; or, better yet, *all* these, to bring honor to His name, in extending the tidings and power of His salvation. Come then, of your own *free will*, dear children, and join our Army, if you would like to work with us; but, if you prefer to work elsewhere and in other ways, then we have only to say, God bless you, and make you honest, and hearty, and successful in all your endeavors to advance the interests of His holy Church.

To the Members of the First, or Bishop Kemper Regiment:

LANCASTER, WISCONSIN, April, 1867.

MY DEAR CHILDREN: It encourages me to know that I am aided in my work by the prayers and offering of the Young Soldiers of Christ; and it will give me pleasure to tell you, now and then, how the good work goes on out in this part of the great North West.

How it gladdened my heart yesterday to hear such remarks as these: "What a glorious day this Easter Sunday has been to us! We have never before had such a time out here." And another one said, "Our Church is certainly getting too small, we will either have to enlarge the one we have, or will have to build another."

But what made the services on Easter Sunday especially interesting to us, was the baptism of two young men. If any one, not acquainted here, should have asked at any time during several years past, who were the most promising young men of the village, these two would surely have been named as of that class. Having in their boyhood been mindful of the duties they owed to God and to their parents, you see their reward. They have received the heart and mind to come forward and manfully confess Christ before men, and, by so doing, have been received into His Holy Church. One of these young men I am preparing to enter the Seminary, for he wishes to be a minister of Christ. He has fine prospects in business, but he prefers to give up every worldly advantage for the greater good of thus serving his Heavenly Master in the sacred Ministry. Hoping, dear children, before long, to have something more to say to you about my work.

I am, very affectionately, yours,

FRANCIS MOORE.

To the Members of the Fourth, or Bishop Clarkson Regiment:

BROWNVILLE, NEBRASKA, May, 1867.

DEAR CHILDREN of the Army of the Young Soldiers of Christ:

As Lent with its high and solemn duties, and Easter, with its bright flowers and great joys, have passed, I find leisure to address you.

Dear Children, the duty is a pleasant one, for I feel sure that *you* will read what I write, as your eager hearts are waiting to know what *your* missionaries are doing in the distant West. In sitting down to write, I said to myself, "What shall I write about?" Well, I have decided to tell you all about my large Sunday-school in Brownville, in which I spend many happy hours. About six months ago, when we began the mission services of your dear Church, we had only two scholars, and one of those was the missionary's little daughter, and the other the daughter of the only church lady in the place, until my family came into the town to live and labor for it and the Church. Our first Sunday-school service in the Hall was a very quiet one, and our prospects for the future were not very bright. We had no instruction books, no books of devotion, and none of those beautiful Sunday-school "service and tune books" which Mr. Hollister has so kindly published for the use of the children of the Church *everywhere*. No, dear children, we had none of these good things. But we were not discouraged. It was not many Sundays before we had gathered around us quite a crowd of little ones. Kind Eastern friends sent us books, new scholars came every Sunday; and now, at the date of my writing, we have on our list *seventy-eight scholars*. And now let me tell you how our Sunday-school services are carried on. Our hour for meeting is three o'clock in the afternoon, and I have no doubt but that you are all well acquainted with the service we use. It is that found in Mr. Hollister's book. The chant we sing is found on the thirteenth page, and I well know that, if you could hear my dear children sing that beautiful chant, you would think they had been children of the Church all their days, they sing it so well. We have a beautiful cabinet organ; it was given to us by our beloved Bishop. It greatly assists in our music. After the lessons have been heard, we then close the school by singing that beautiful evening hymn, beginning, "Sun of my soul! thou Saviour dear." I must not forget to tell you that the scholars bring their offerings, and although they are generally very small, we are glad to receive them, remembering that we should not despise "the day of small things," hoping that the day will come when Trinity Parish, Brownville, Nebraska, will be able to do something towards helping on some faithful missionary *farther West*, who is doing his beloved Master's work. Before closing my letter, I must tell you that we are enrolling the children in the grand Army, and when we get all the names possible, we intend to send them to General Dr. Twing. It is very slow work, as nearly all of our scholars are the children of poor parents. And now, dear children, let me thank you for your zeal and love, and ask you to give us not only your money, but also your prayers. My next letter to you will be an account of a week's visit among my parishioners on the prairies, in St. John's Parish Nemaha.

I remain, dear children, affectionately, the missionary of the "Bishop Clarkson Regiment."

GEO. R. DAVIS.

EDITORIAL.

PHOTOGRAPHS.

THE members of classes in Sunday-schools, having enrolled themselves in our Army, are falling into the habit of uniting and enrolling their faithful teachers in the *Guard of Honor*, by the payment of *five dollars*. Now, though children sometimes have habits that are not good, and that we would gladly, if we had it in our power to do so, influence them to give up at once and for ever, this one we think well of, and venture to express the hope that it will become very general. There are hundreds, and, perhaps, we may say thousands, of classes in our Sunday-schools, whose teachers are altogether worthy of such consideration on the part of their pupils. The Commissions for members of the *Guard of Honor* are now ready, and are pronounced *very* beautiful by the most competent judges.

Six girls, belonging to a school in Ohio, sent us the other day an order for a Commission for their teacher; and, with the order, a photograph of the entire class, in which the teacher is the central figure. We set a high value upon this picture, and shall be very thankful to receive such a gift and token of remembrance from all other classes. Should they be forwarded in any considerable number, we will procure an album, have them properly arranged in it, and keep it in our office, so that the many friends who call to see us may have an opportunity of seeing, at the same time, pictures of many of our faithful young helpers.

FIRST ANNUAL REVIEW.

LATE in October, or early in November next, we propose to have a gathering of the *YOUNG SOLDIERS OF CHRIST*, to the number of Five or Six Thousand, in the City of New York. Sunday-schools at a distance from the city will be represented by *delegates*, those in and near the city, will be present with *all their members, belonging to this Army*, if so disposed. The place of meeting will be named, and a full programme of the services of the occasion given in the August number of the *SPIRIT OF MISSIONS*. We mean to have such a gathering of the children of the Church as has never been seen in this country.

NAMES AND NUMBERS OF REGIMENTS, AND NAMES AND RESIDENCES OF REGIMENTAL MISSIONARIES.

No. 1.—Bishop KEMPER, (Missionary, the Rev. Francis Moore, Lancaster, Wisconsin,).....	from	1	to	1,200
“ 2.—Bishop SCOTT, (Missionary, the Rev. T. A. Hyland, Astoria, Oregon,).....	“	1,200	“	2,400
“ 3.—Bishop LAY, (Missionary, Bishop Lay, Little Rock, Arkansas,).....	“	2,400	“	3,600
“ 4.—Bishop CLARKSON, (Missionary, the Rev. G. R. Davis, Brownville, Nebraska,).....	“	3,600	“	4,800
“ 5.—Bishop RANDALL, (Missionary, the Rev. W. A. Fuller, Nevada City, Colorado,).....	“	4,800	“	6,000
“ 6.—Bishop TUTTLE, Elect, (Missionary, the Rev. G. M. Foote, Salt Lake City, Utah,).....	“	6,000	“	7,200
“ 7.—Bishop SMITH, (Missionary, the Rev. G. C. Waller, Bowling Green, Kentucky,).....	“	7,200	“	8,400
“ 8.—Bishop McILVAINE, (Missionary, the Rev. W. C. French, Oberlin, Ohio,).....	“	8,400	“	9,600
“ 9.—Bishop McCOSKRY, (Missionary, the Rev. W. N. Lyster, Brooklyn, Michigan,).....	“	9,600	“	10,800
“ 10.—Bishop A. LEE, (Missionary, the Rev. George Hall, Laurel, Delaware,).....	“	10,800	“	12,000
“ 11.—Bishop JOHNS, (Missionary, the Rev. J. T. Clark, Talcott, Virginia,).....	“	12,000	“	13,200
“ 12.—Bishop CHASE, (Missionary, the Rev. D. F. Smith, Pittsfield, New Hampshire,).....	“	13,200	“	14,400
“ 13.—Bishop HAWKS, (Missionary, the Rev. W. D. H. Hatton, Jefferson City, Missouri,).....	“	14,400	“	15,600
“ 14.—Bishop UFFOLD, (Missionary, the Rev. H. M. Thompson, Lima, Indiana,).....	“	15,600	“	16,800
“ 15.—Bishop GREEN, (Missionary, the Rev. John Hewitt, Chat- awa, Mississippi,).....	“	16,800	“	18,000
“ 16.—Bishop WHITEHOUSE, (Missionary, Rev. J. W. Osborne, Illinois Central R.R., P. O., Chicago, Illinois).....	“	18,000	“	19,200
“ 17.—Bishop DAVIS, (Missionary, the Rev. W. P. Du Bose, Winnsboro, South Carolina,).....	“	19,200	“	20,400
“ 18.—Bishop ATKINSON (Missionary, Rev. G. W. Phelps, Gates- ville, North Carolina,).....	“	20,400	“	21,600
“ 19.—Bishop KIP, (Missionary, Rev. Geo. Burton, Redwood, California,).....	“	21,600	“	22,800

The Story of a "Stamp."

CHAPTER X.

SUNDAY morning again, and at St. Paul's Sunday-school.

During the week Lucy had often thought of the pleasant walk and talk she had had with Aunt Hester among the pines at the "Seat of Happiness." To remind my readers of what was talked about there, I will quote a few sentences from Chapter VIII.

"Now, Lucy, I should like to have you think and tell me which is the *best* pleasure, the *truest*, the *longest* pleasure—to eat your orange, or to give it to Bridget; to make yourself happy, or to make somebody else happy?"

"Why, Auntie," said Lucy, after looking down a moment in earnest thought, "it seems to me that if I give away my oranges, I make *myself* happy and the *somebody else too*."

That last sentence will bear quoting, I think, even more than once, for it contains the great secret of all true and lasting happiness. To make one's self truly happy, the best way is to make other folks happy. This is the doctrine taught in the Gospel; this is the truth so beautifully, so divinely illustrated in the life of our blessed Saviour, and in the lives of His Apostles.

Now Lucy didn't think about this as a "truth," a "doctrine," but she *knew* that good Aunt Hester had led her toward a pleasure which was a more *real* pleasure than oranges and candy could give her. When she made Bridget a present—it was a warm, bright-colored shawl, which she knew Bridget needed—the kindly "God bless you, darlin'" with which the grateful girl thanked her, sent a thrill of happiness through her heart that was delightfully enjoyable; it pleased her even more to remember it. The only "drawback" in the case was this, that the shawl had been bought with papa's money; it hadn't cost her anything. And as she thought of this, she said to herself: "I wish there was some way of spending *my own* money for somebody else." And then she remembered what Mr. Round had said about the missionaries. Her Aunt Bessie, too, had told her (they were having another drive together behind the black ponies; this time they drove over to East Haven, and went as far as "the Cove") about the families of our Western missionaries. She had said that missionaries' children were often glad indeed to get a box or a barrel filled with the clothes which children like Lucy, at the East, had thrown aside, as being out of fashion, perhaps, or clothes that were outgrown. She had been surprised to learn that our missionaries and their families are willing, yes, glad, to suffer privations in order that "the truth as it is in Jesus" might be preached to those who sit in darkness. And she wanted to help them. She thought of her drawers and closets full of nice clothes, and she wished she might share them with some missionary's daughter.

Now it must not be supposed that St. Paul's Sunday-school had never heard about the missionaries before. That school is as generous and liberal as any school in the land. Every Sunday collections had always been made in every class for some missionary object. There are plenty of five-cent stamps that could tell stories of where they have been, and what they have seen and done, which have passed through Colonel Tolisher's Sunday-school on their travels. But there were many scholars in that school, as in many others, I suppose, who had never thought much about the mission-

aries, and hardly knew, like Luey and others of her class, what the word "missionaries" meant. They always brought their pennies to Sunday-school; sometimes they brought stamps—threes, fives, tens, or larger ones; but, in most cases, this money was supplied them by parents or friends at home. The giving *did not cost them anything*. And so, of course, they felt no particular interest in giving, they did not care much about the objects for which they gave so easily; they had none of the *rewards* of true giving. It was for these—the younger ones, mainly, and the careless ones—that Mr. Round had talked about missionaries.

Luey was a light-hearted, play-loving child—as all children ought to be—but she liked to sit by herself and think at times; and you may be sure that what she had heard from Mr. Round and Aunt Hester gave her some very serious "food for thought." Let us see what her thinking amounted to.

Sunday morning again, and at St. Paul's Sunday-school.

"Now, girls," said Aunt Hester, "you may give your money for our missionary box. But wait a moment, I would like to have each one of you tell me where your money came from. I have my reasons for asking this question; and I'll explain them to you sometime. Annie, are you willing to tell me where you got your money?"

"Why, mother gave it to me. She always does."

"And, Fanny—yours?"

"Mine is part of a dollar that Uncle James gave me awhile ago. He said he'd give a dollar if I'd bring half of it to Sunday-school."

"And, Julia?"

"Father gave me mine."

"Susie, was yours given to you?"

"Yes, ma'am; but father said I might spend it at Snow's, or take it to Sunday-school, just as I pleased, and I thought I'd rather bring it here."

Susie spoke very gently and modestly; and, as the other girls listened to what she said, it was evident that they felt almost sorry that they had not in some way brought their own money, instead of merely acting as messengers for father, or mother, or uncle.

It was now Luey's turn. Both a blush and a smile were on her face as she gave her answer; and I really believe there was a little bit of a tear in her eyes; but it was not one of sorrow's tears, nor one of the tears of shame.

"Auntie," she said, "one of the five-cents is the one I was talking about buying an orange with the other day, you remember, when we were out near East Rock; and the other five Gramma gave me yesterday for finding her spectacles."

Now, what *could* have been the reason for little Luey's smile and blush and tear? I'll tell you. It was the first time in her life that she had ever denied herself pleasure for the sake of doing good. It was the first time that she had known, really known, that "it is more blessed to give than to receive." In her heart was the Spirit of Him who "loved us and gave Himself for us." And her smiles and tears were the beautiful blossoming of the flower of charity. "And now abideth these three, but the greatest of these is charity."

Aunt Hester said not a word to any of her class in explanation of her questioning. There was no need of any explanation.

And so I change owners again. I bade a loving good-bye to Luey, and was at once received by Aunt Hester, who folded me into as small a compass as she could and thrust me through a narrow hole in the top of a paper box. I squeezed through as well as I could, and dropped down among stamps and pennies of all sorts and

kinds and degrees. O dear! it was a sad change for me from dear Lucy's clean kid glove to the crowded and tumbled companionship of Aunt Hester's missionary box; but I made up my mind to it contentedly, for I was glad to be practising her doctrine—to suffer inconvenience and discomfort for the sake of being the means of doing good.

MISSIONARY CORRESPONDENCE.

DELAWARE.

Milford.—REV. J. LEIGHTON MCKIM.

This parish was known in early times as Christ's Church, Misspillion. From about the beginning of the last century, to the date of the Revolution, it was (in connection with Dover and Duck Creek) a station of the venerable "Society for the Propagation of the Gospel." During this period it numbered among its missionaries, the Rev. Thomas Crawford, one of the earliest pioneers of the Society in these colonies; the Rev. Charles Inglis, afterwards Rector of Trinity Church, New York, and ultimately Bishop of Nova Scotia; and the Rev. Samuel Magaw, subsequently Vice-Provost of the University of Pennsylvania. Dr. Magaw was the last minister of the united parishes. He was succeeded in the Rectorship of Christ's Church, Misspillion, by the Rev. Sydenham Thorne, a clerical deputy of some note in the earliest General Councils of the Church, and President of the first Convention of the Diocese of Delaware.

A season of depression followed the removal of Mr. Thorne's successor, the Rev. Wm. Pryce, and nearly a generation passed away before regular ministrations were again held in the Church.

In 1846 the parish was adopted as a station of the General Domestic Board, and the Rev. John Linn McKinn appointed missionary. This aid was withdrawn in 1850; and from that time to the present, the parish, though not self-supporting, has at least been independent of any outside help.

The present church-edifice was erected in 1793. In 1836, during the Rectorship of the Rev. Corry Chambers, a new roof

was put on, the interior much improved, and the entire wood work painted. The steady increase of the congregation of late years, has rendered it necessary to enlarge the Church very considerably, and steps were taken in this direction in 1860, during the Rectorship of my predecessor. The breaking out of the war shortly after, however, interrupted this design, and it was not until 1865 that the work was again resumed. The following year the church was substantially rebuilt, the old walls being, as far as practicable, retained. The edifice now consists of nave, chancel, tower, porch and vestry. The gain in the number of sittings is about sixty.

These improvements have cost nearly seven thousand dollars. Of this sum one thousand five hundred was generously given by a member of the parish, and four hundred by churches and individuals in the Diocese, and in Philadelphia. Two thousand is yet needed to free the church from embarrassment. This balance the congregation have a good prospect of paying off this year. In order to render this result certain, and allow the parish to recover its strength again, the Rector has decided to add his salary for the next twelve months to the funds for liquidating the debt. It is in consequence of this determination that he asks a missionary stipend for this year.

Milford is a thriving town of something less than three thousand souls, situated on both sides of Misspillion Creek, the dividing line between the two lower counties of the state. Among the inhabitants there is much love for the Church of their fathers, and, before many years, this will

doubtless be as important a parish as there is in the Diocese south of Wilmington. The number of communicants is now fifty.

GEORGIA.

Dalton, &c.—REV. J. J. HUNT.

REV. AND DEAR SIR: In September last I received from Bishop Elliott an appointment as missionary to points along the Western and Atlantic Railroad. After advising with him I commenced services at Dalton, and have confined myself mostly to that point as more promising than others from the number of persons there professing attachment to the Church. The number even there is small, but a continued service with them may serve to lay a foundation for something more encouraging and permanent. My visits are twice a month. In the town and neighborhood, so as to be occasionally reached, are from six to ten communicants.

There are some others, but their con-

nection is with other parishes. If we succeed, and they remain, they will be transferred to us. A very good lot has been conveyed to us for a church and parsonage. To think of building, however, just now is useless, as our people are of very limited means, and have suffered in common with others. This obstacle, with the pre-occupation of the ground by others, will of necessity allow of but slow progress. Immigration, as the town improves, may increase our numbers, and returning general prosperity enlarge our pecuniary ability.

It may be for some time the day of small things, but perseverance and trust have before succeeded, and what has been may be again. Strong prejudices and mistaken views, arising from want of acquaintance with the claims of the Church, require, as we know, time and patience for their removal. As opportunity may offer, and circumstances warrant, it is proposed to occupy other points along the road, suggested by our lamented Bishop.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from May 4th to June 1st, 1867:—

Vermont.

Bennington—St. Peter's \$7 00 \$7 00

Massachusetts.

Boston—Emmanuel, of which for Bp. Randall, \$500; for Bp. Clarkson, \$200; for Rev. Wm. Charles, \$50; Rev. W. H. D. Hatton, \$50; Rev. H. Hills, \$50; Rev. J. H. Norton, \$50; Rev. A. Bush, \$50; for Bp. Whipple, for Caledonia Miss., \$50.....1000 00
Dedham—St. Paul's, for Bp. Randall... 320 00
Northampton—St. John's..... 16 00
Pittsfield—Mrs. and Miss Newton, for Bp. Randall..... 100 00
Wrentham—Mrs. C. D. Allen, for Bp. Clarkson..... 7 50 1443 50

Rhode Island.

Providence—St. John's Morning S. S., quarterly pledge for Bp. Lee, Iowa..... 125 00
 " Ch. of the Messiah, for Bp. Randall..... 50 00 175 00

Connecticut.

Hamden—Grace 25 75
New Britain—St. Mark's S. S., for Rev. S. Hermann..... 44 47
New Canaan—E. S., for Bp. Lay..... 1 00
Saybrook—Grace..... 20 00
Waterbury—St. John's, for Bp. Raudall 239 00
Westport—Christ, for Bp. Green..... 25 00
Weston—Emmanuel 10 00
Windsor—Grace 15 00 380 22

New York.

Amenia—St. Thomas'..... 8 00
Brooklyn—St. Peter's, of which special for Bp. Whipple, \$66; for Bp. Randall, \$10; for Bp. Clarkson, for building a Ch., \$1000; for Bp. Clarkson, towards support of a missionary, \$100; from S. S. for Bp. Clarkson, \$11.25 1187 25
 " Two cent monthly sub. for four months..... 9 60
Burnt Hills—Calvary..... 15 32
Charlton—St. Paul's..... 18 00
Fishkill—St. Anne's, five cent coll..... 30 00
Greenpoint—Rent of house..... 6 00

<i>Highland Falls</i> —Holy Innocents	2	50	
<i>New York</i> —Grace, a member, to be equally divided between Bp. Clarkson and Bp. Randall	50	00	
Grace, a member, for miss. in Colorado.....	200	00	
St. Ann's, "G.".....	5	00	
St. Ambrose, for Bp. Lay... ..	2	50	
St. Paul's, for Montana.....	384	80	
Trinity, " "	107	55	
Trinity Chap., J. F. De Peyster, Esq.....	25	00	
Transfiguration, add'l	45	00	
Children, Jewish Miss. Schl Jun. class, Mrs. Bligh's Sch J. and H. Auchincloss, for Bp. Randall.....	25	00	
Hamilton Fish, Esq., for Bp. Randall	750	00	
Mrs. Leverett, for Bp. Randall.....	50	00	
<i>Ravenswood</i> —St. Thomas' S. S.....	57	31	
<i>Scarsdale</i> —St. James' the Less, for Bp. Tuttle.....	66	90	
<i>Tuckahoe</i> —St. John's.....	11	00	
<i>Westchester</i> —St. Peter's, Mrs. S. L. H.	25	00	3132 73

Western New York.

<i>Rochester</i> —Delegate Meet. for Montana	27	70	
<i>Syracuse</i> —A friend.....	2	50	30 20

New Jersey.

<i>Newark</i> —Special Miss'y appropriations from a few parishes, per H. Hayes, Treasurer.....	135	52	
<i>New Brunswick</i> —St. John Evangelist.....	15	00	
<i>Orange</i> —Mrs. J. J. Brown.....	5	00	155 52

Pennsylvania.

<i>Germanstown</i> —Calvary.....	100	00	
<i>Philadelphia</i> —Calvary, Monumental..	42	16	
St. Jude's S. S., for Rev. O. Hackett.....	20	00	
St. Peter's, for Bp. Clarkson.....	72	78	
St. Stephen's, add'l.....	296	60	
A friend, for Bp. Tuttle.....	100	00	
<i>Roxboro</i> —St. Alban's.....	15	00	646 44

Pittsburgh.

<i>Pittsburgh</i> —St. Peter's, H. B., for Bp. Lay.....	200	00	200 00
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Delaware.

<i>Staunton</i> —St. James' S. S., for Fari-bault.....	17	00	
From a friend, 1/2.....	2	50	19 50

Maryland.

<i>Annapolis</i> —St. Anne's.....	74	00	
<i>Baltimore</i> —Grace.....	500	00	
<i>Prince George Co</i> —St. Paul's Par.....	7	50	
<i>Rock Creek Parish</i>	40	00	
<i>Towsontown</i> —Trinity.....	17	50	
<i>Washington</i> —Epiphany, Easter offer. of a young soldier.....	6	50	
Christ.....	111	10	756 60

Virginia.

<i>Charlestown</i> —St. John's, of which for Educational Soc'y, from Mrs. J. T. Laidley, \$10; for South. relief Assoc., \$20; for same object, fm. citizens of Charlestown, \$32.....	102	00	102 00
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Kentucky.

<i>Lexington</i> —A friend, of which for Bp. Clarkson, \$650; for Bp. Lay's Assoc. Miss. and Training School, \$650.....	1300	00	
<i>Paris</i> —St. Peter's.....	20	00	
<i>St. Mathews, Jeff. Co.</i> —For Bp. Whipple	20	00	1340 00

Ohio.

<i>Warren</i> —Christ.....	11	00	11 00
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Illinois.

<i>Chicago</i> —St. James', Easter, (of which from S. S., \$387.25), for Bp. Clarkson, \$2361.25.....	2429	75	
St. Stephen's.....	30	00	
<i>Rockford</i> —Emmanuel, Mrs. E. A. R., 1/2	25	00	2484 75

Michigan.

<i>Adrian</i> —Michigan.....	18	00	
<i>Ann Arbor</i> —St. Andrew's S. S.....	3	20	
<i>Marshall</i> —Trinity.....	11	50	
<i>Tecumseh</i> —St. Peter's.....	5	00	37 70

Wisconsin.

<i>Milwaukee</i> —St. Paul's, of which five cent coll., \$22; for Bp. Randall, \$21.....	43	00	
<i>Nashotah Lakes</i> —St. Sylvanus.....	37	00	80 00

Minnesota.

<i>Red Wing</i> —Christ Ch.....	35	00	
<i>Stockton</i>	2	50	
<i>Winona</i> —St. Paul's.....	28	00	65 50

Iowa.

<i>Burlington</i> —Christ.....	16	90	16 90
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Missouri.

<i>Lexington</i>	12	80	
<i>St. Louis</i> —Christ, of which from S. S., for 20 copies Spirit of Missions, \$30; five cent coll., \$2.50.....	62	50	
St. George's.....	167	05	242 35

Oregon.

<i>Eugene City</i>	10	00	
<i>Summerville</i>	3	00	13 00

Washington Territory.

<i>Fort Van Couver</i> —St. Luke's, from Jas. Crawford, C. Lockwood, J. Crayton, 1/2.....	16	00	16 00
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Miscellaneous.

Proceeds Delegate Meeting.....	286	41	
Int. on Trust Funds.....	82	20	368 61

Legacies.

Estate of Miss Gracey, Derby Conn.....	50	00	50 00
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Young Soldiers.

Receipts from May 4th to June 1st.....	796	56	
Total since Jan. 1st, 1866, \$6559.82.			

Total.....	\$12,571	18	
Amount previously acknowledged.....	77,285	94	

Total receipts since Oct. 1st, 1866, \$89,857 12

MISSIONARY TRACTS.

NUMBER SIX.

Delegate Meeting of the Board of Missions,

M A Y, 1 8 6 7.

MEETING IN CHICAGO, ILLINOIS.

ADDRESS OF THE REV. JAMES MULCHAHEY, D.D.,
RECTOR OF GRACE CHURCH, NEW BEDFORD.

THE OBLIGATION OF PASTORS, PARENTS AND TEACHERS, IN THE EDUCATIONAL AND
MISSIONARY TRAINING OF THE YOUNG.

I REMEMBER to have heard that, on a certain occasion, it was asked with startling effect by a distinguished, and now sainted Bishop of our Church, "*Where are the boys?*" And this question presses itself upon us with peculiar force now. Where are the boys? Where are the young of either sex? Where are they in the drifting tendencies of our modern American life? Where are they in the provisions that have been made or in the plans that are proposed for maintaining and extending in the Church the truth of God and the service of the Redeemer? What are our obligations to them, and how may we most effectually discharge these obligations so to train them that as they grow in years they may grow in grace, as they advance toward manhood in this life, they may also attain to the fullness of the stature of men in Christ Jesus? These are questions which certainly demand our very serious consideration now.

There is, indeed, a theory of religion widely prevalent in this country, according to which it would seem to be a matter of little practical consequence how the young are trained, or under what law or influence they are brought up. If it be true that the Christian life is, in no proper sense, a growth, but a direct miraculous creation; if its beginning in each individual case is traceable to no legitimate organic process, but to a special call of irresistible grace; if the conditions of such call—whether as to the time of life in which or the person to whom it may be given—are determinable only by the Divine Sovereignty; if, while it may be given at any age, it is more likely to be, because, in fact, more commonly given, at a late than an early period; if its effect be to develop at once a character which is in such sense a new creature as to be, in its principles and affections, independent of all the previous habits, then it would certainly seem to be a matter of not much practical consequence whether any training, or any that is distinctively Christian, may be given to the young.

But this is not the doctrine of the Church whose ministers and members we are. For nothing is more demonstrable from her standards than that she recognizes the obligation to be, and claims the privilege of being, the nursing mother of her children.

Beginning at the very beginning, she enjoins upon her pastors often to admonish the people that they defer not, except for great and reasonable cause, the baptism of their little children beyond the earliest days of infancy; and when those little ones are brought to the font she takes them in her arms, and, as the Bride of Christ, presents them to Him for "the everlasting Benediction of His heavenly washing." With that Benediction, she most surely holds and teaches, that, they are received into His Church, adopted into His family, made very members of His Body. Then, she commits them to the parents' care—now, commonly with others, recognized as God-parents—to train them up in His service and for His glory. She bids them "remember that it is their parts and duties" to see that they "be taught, so soon as they shall be able to learn, what a solemn vow, promise and profession they have made;" "to call upon them to hear sermons," "to provide that they may learn the Creed, the Lord's Prayer, and the ten Commandments, and all other things which a Christian ought to know and believe to his soul's health;" and that they "may be virtuously brought up to lead a godly and Christian life." She bids them "take care"—not merely, you observe, to be willing or desirous—but to "take care that they be brought to the Bishop to be confirmed by him so soon as they can say the Creed, the Lord's Prayer and the ten Commandments, and are sufficiently instructed" in the other elements of Christian knowledge which the catechism contains.

Now, if there be any practical significance in all this, it certainly demonstrates that what the Church chiefly relies on for developing and perfecting the Christian character is faithful, consistent, patient training, from, and on the basis of, baptism in earliest infancy.

There is not, of course, any denial of her duty to preach the Gospel to every creature; no question that her ministers are required to call upon all men everywhere to repent, and authorized to hold out the promise of pardon and reconciliation, through the blood of the crucified Redeemer, to every believing soul—no matter how old or hardened in life-long sin; but, it is clear that, where Christianity is established and the system of the Church is in regular and continuous operation, her normal method of forming and developing unto perfection the principles and affections which constitute a godly character is the method of training from early childhood rather than of conversion in adult age.

Now, these two systems are plainly diverse and irreconcilable; and we admit, nay more, we claim, that, between them, as to which is right and true, the appeal must be to the Word of God.

And, any one who comes to the study of the Bible with this question is met, at the outset, by the fact, that, among all those worthies whose lives are recorded in the Old Testament Scriptures for our example, there is not one whose virtue or whose piety is traceable to any such method of Divine operation as the modern theory requires; while, at the same time, it is undeniable, that, throughout all the generations of those older dispensations, the entire economy as divinely established was universally understood to be of such a nature as to include children and dependents within the gracious provisions of the covenant made with parents or progenitors.

This is a fact of much more significance than seems to be generally apprehended. For, when we remember that the saints of those old dispensations were servants of the same holy God whom we worship, and candidates for the same heaven to which we are looking forward, we must suppose that the *essential* principles of a godly character were the same then as now. Nor is it a sufficient reply to say that the Holy Spirit was not then given. For, unless we are prepared to say, that, for at least, four thousand years,

godly principles and affections might be, and actually were developed in our fallen nature without the influences of the Holy Ghost; unless we are prepared to ignore or explain away the many passages in the Old Testament wherein the operations of His grace are explicitly indicated—such as the prayer of the Psalmist, “Create in me a clean heart, O God, and renew a right spirit within me. Give me the comfort of thy help again and take not thy Holy Spirit from me,” or the accusation by the prophet of those who were then disobedient, “they rebelled and vexed His Holy Spirit”—we must admit that, in whatever sense it be, and we certainly hold that in a very high sense it is true, that the Holy Spirit is given in this dispensation as He was not given before, it is still true that His converting and sanctifying grace was, of old as now, the source of all godliness in human hearts and lives.

It is not presumable that the provisions of grace in the New Testament dispensation are less comprehensive or less effectual than those of the Old; not presumable that the dear Lord, who manifested His tenderly affectionate care for little children in so many ways, and declared His loving acceptance of them by so many forms of expression, would have excluded them from His covenant of grace. Nor, when we find His apostles proclaiming unreservedly in the very inauguration of the Christian Church, “the promise is to you and to your children;” when we find them baptizing “whole households” so soon as the parental heads of those households believed; when we find in their inspired teachings the clearest assertions of the organic unity of the family and the Church; can we suppose that they understood the Gospel to be a scheme of grace from which children were excluded, or doubt that, on the contrary, they claimed and cared for all the little ones as lambs of Christ’s fold. No. The truth is, that in this respect as in all others, the Christian revelation is superior to all the revelations preceding it. The law of old had been, “Train up a child in the way he should go and when is he old he will not depart from it.” And now, with the clearer revelation—this command was made more explicit—train up your children “*in the nurture and admonition of the Lord.*”

With the direct attestations of scripture, philosophical considerations plainly concur. The God of grace is the God of nature. And it is to be expected that His economy in the one would be analogous to that of the other. Now, unquestionably, He might, had He so pleased, have so constituted the natural economy that in it every production or development of life—the up-springing of every blade of grass, or the germinating of every grain of wheat, should have been as direct a result of His creative fiat as when on the morning of creation He uttered the decree, “Let the earth bring forth grass, the herb, and the fruit tree after his kind.” But, He did not so please. On the contrary, he added to that fiat—“Whose seed is in itself after his kind;” ordaining that ever there after the living form should be re-produced and perpetuated by organic processes.

And can we doubt, that, in the new creation which the incarnate Son of God—the everlasting Word—formed out of the chaos of the old world, there are analogous provisions under a similar law? Can we doubt that here it has been likewise ordained that the provisions of grace should be such, as, in some true sense, to contain within themselves the seeds of life after their kind? May we not find just here the explanation, partially at least, of the truth that this is the dispensation of the Holy Spirit? Is it not plainly declared in the New Testament, that, “By one Spirit we are all baptized into one body,”—that “it is the Spirit that quickeneth;” so that “the Bread which we break is the communion of the Body of Christ;” that the preaching of Christ’s ministers is enforced by the demonstration of the Spirit and of power; and so, that the whole Church is a living body, vitalized throughout all its members, and in all its functions

by the abiding and energizing presence of the Spirit of Christ? If it be so, it surely follows that the baptism of our little ones is an engrafting into this living body, and therefore, that their growth in grace is to be effectually and legitimately promoted by training them through its ministrations and in simple conformity to its Divinely imparted principles.

The same conclusion will be reached if, from the general economy, we look directly at the laws of individual life, since it is surely more reasonable to expect that the formation of character would be carried forward by the Holy Spirit in harmony with our moral constitutions than in the violation or the disregarding of their habitual and normal functions. And when we look at the facts which are presented to us constantly in the religious world around us, have we not abundant evidence that He does so work, far too abundant demonstrations that the religious character which is formed otherwise than by a reliance on His constant in-working through the habitual principles and affections will be sadly defective?

The distinguished Rector of Trinity Church, New York, has pointed out very clearly in a recently published sermon, the influence of a godless education in producing ungodliness as the prevalent type of character—and, referring you to that sermon for the fuller illustration of the subject, I call your attention now to only a single point, viz.: the *unrealness* of our modern, popular religion, the amazing unconsciousness which seems to prevail in relation to the real meaning of Christian professions and obligations. Our modern churches are full of “professors of religion,” full of men and women who profess to have been converted from worldliness to godliness—from the service of satan to that of Christ. What does this mean? Its true meaning is, that “they are not their own, but are bought with a price,” that they “have been translated out of the kingdom of darkness into the kingdom of God’s dear Son,” that they are no longer “of the world,” though still in the world, and therefore that they do not love the world neither the things of the world, that they count themselves but “pilgrims and strangers” here, that they “walk by faith, not by sight,” having their “affections set on things above,” and counting “all things but dung so that they may win Christ and be found in Him.” This, I say, is the true meaning of their profession. But who, when he sees the every day devotion of these same men and women to the things of this present life, when he sees how almost all Christian duties or privileges are habitually put aside by or entirely subordinated to worldly engagements, how slight and seldom the efforts made to discharge or secure the former, how intense and untiring the toil and how stupendous the sacrifices for the latter; who, when he sees, as every observer is compelled to see all this, would conjecture that religion had any such meaning, or would believe that the common Christian phraseology which so plainly denotes this meaning, could, by such people be universally and unhesitatingly accepted? Must we conclude then that our churches are full of conscious hypocrites? Nay, God forbid. The truth simply is, that through all the years in which these characters have been forming, the thoughts and affections have been given, for the most part, given chiefly given habitually to the life that now is. Their training has been in the *habit* of putting aside religious obligations, of preferring the claims and the enjoyments of the earth to the claims or the privileges of the Church. And therefore it is possible for them, aye it is most natural and easy, even when they are converted—when their *wills* are withdrawn from satan’s service and consecrated to Christ, still to go on in much of the old habitual course with scarcely any consciousness of its entire inconsistency with the religion they now profess. It would be easy, too easy, to adduce illustrations from all departments and through the greater part of the details of our common daily life, but leave

ing them to be suggested by your own reflections, we rest in this conclusion, that the system of *training*, of patient, steady, systematic training in the Church of Christ, under the sanctifying and guiding grace of His Holy Spirit, is the only system which accords either with Scripture or with reason, or which is likely to be effectual in producing, ordinarily, a high-toned, well-balanced, full-rounded, Christian character.

With these conclusions we are brought face to face with our theme as it here stands, 'The Obligation of Pastors, Parents and Teachers in the Educational and Missionary Training of the Young.'

So much space has already been occupied in illustrating the general principles of Christian training, that we must content ourselves with simply making two or three practical suggestions under each of the heads here indicated. We take the obligation of parents first—because it is really first in point both of time and of importance.

The obligation of parents to train up their children "in the nurture and admonition of the Lord," is most sacred and imperative. The canon of our mother Church which required others besides them to be the sponsors in infant baptism, plainly implied that they are, by the obligations of their natural relationship, God-fathers and God-mothers. Let this be realized then. Let it be felt by every parent in the Church that the little ones of whose being he is the earthly author, are born to an everlasting existence, which must be either with God in heaven or with satan in hell; and let him never for a moment forget that it rests very largely with him, as the parent, to determine for which of those different, oh, how widely different, destinies his children are to be prepared. From their baptism, then, in earliest infancy, let them be trained up in entire consistency as "members of Christ, children of God, and inheritors of the kingdom of heaven." Let them be trained, from their first consciousness, in just as real a recognition and apprehension of their heavenly as of their earthly relationships; to look up just as habitually, and with as unquestioning love to God their Father, and Christ their elder Brother and dear Redeemer in that heavenly world, as to their parents or their brothers in the family below. And let it be noted that the obligation to exercise this raising influence, as it inheres in the parental relation, devolves not only upon one, but on both of the parents. We are accustomed at the present day to hear much said, and well said, in praise of the blessed influence of Christian mothers. And God forbid that any word of ours should be uttered or understood as implying less than the highest and most grateful appreciation of such influence; but it must not be forgotten that when the charge is given by the inspired writer in the New Testament, for the parental training of children in the "nurture and admonition of the Lord," it is given directly, not to mothers, but to fathers; indicating now as of old the paternal headship, and so the chief parental authority and responsibility.

And is there not reason to think that some of the most marked defects in the present prevalent religious character may be traceable to the very general neglect of the parental obligation in this regard on the part of the fathers in this age? It was very tartly said by Robertson, of Brighton, that "the popular religion in England represented only the female element in the national mind;" and that hence it was "at once devotional, languid, timid, gossipping, narrow, shrieking and prudish." We admit that this utterance must have been prompted by an irritated spirit. We admit that it may be as unjust to the popular religion as it certainly is to the female character. But, after all, is there not some truth in it? Is not effeminacy a marked characteristic of our popular religion? Is there not in it an undeniable lack of those strong, straightforward, outspoken, large-minded, brave, noble qualities which are understood to be included in the best sense of the word, *manly*. And if so, may it not be attributable, in part at

least, to the absence of the manly element in parental training, through the prevalent neglect on the part of the fathers?

Why should not Christian parents, both fathers and mothers, have a high Christian ambition for their children? Why should they not be anxious not only for their final salvation, but also that they may be saints and heroes in the Church of God? It is deemed right and laudable to care for their success, their respectability, their distinction in this world. Why not let ambition take a higher and nobler aim, and seek to render them fit to be kings and priests in the kingdom of God? We may question whether boys should be trained with a direct and exclusive regard for the ministry; but there can surely be no question that they should be so trained as to be qualified for any position or sphere of usefulness to which God, in His Providence, may appoint them in this life, and ultimately "meet for the inheritance of the saints in light above."

There is not time now to speak at any length on the obligation of Teachers; but there is certainly no more important question for parental consideration than the question as to what sort of teachers he will intrust the education of his children. Practically, for the masses in this country the question is decided by the existence of the common-school system, a system which has many advocates, and the excellence of which in securing for the masses the general advantages of a secular education we have no disposition to undervalue. Only we take the liberty to remark that if the greater part of five or six days in the week is devoted to instructing the rising generation in knowledge that is entirely secular, and from which everything distinctively or positively Christian is excluded, and then but an hour or two on Sunday deemed sufficient for all the Christian teaching that is needed, it will not be surprising if the generation so trained should not hold the wisdom which is unto salvation in very high estimation in comparison with that which is counted the wisdom of this world. But we have no language strong enough to express our amazement that, in cases where it is possible to select the schools and choose the teachers, parents who profess to be Christians and Churchmen can, for any supposed advantages, deliberately decide to intrust the education of their children to teachers who are professedly religious, but who either deny the fundamental articles of the Christian faith, or else overload it with idolatrous corruption and the superstitions of old wives' fables. No professions of unsectarianism on the part of such teachers, no disclaimer of any proselyting instructions can be satisfactory, because it is quite certain that the subtle influences which pervade the very atmosphere, though unscen and unconsciously apprehended, are even more potent than those which may be detected and therefore resisted. And we may be very sure that men or women who are led by religious motives to devote their lives to the drudgery of teaching, and especially so in the all-grasping Church of Rome, cannot be, and ought not to be satisfied with any result short of the ultimate conversion of their pupils to the faith which they hold to be essential unto salvation.

We would be glad now did time permit to say a few words about the duties and responsibilities of teachers who are under the control of the Church—teachers in our parochial and Sunday-schools. We believe there is too much sentimentalizing as well as rationalizing in religious teaching; too much effort to awaken fine sentiments or form correct opinions, and too little indoctrination in those fundamental facts which are the basis of true Christian principles.

But, passing on with the mere suggestion of these points, we are required by the theme to speak somewhat of the obligation of pastors. We are constrained to say that we speak here with real diffidence, because we must speak in the consciousness of never having realized even our own ideal of pastoral influence in the training of the young.

Certainly this influence should be very sacredly maintained, and very constantly and lovingly exerted. It is, in some respects, indirect, over and through the parents and teachers; in others, very direct, in ever recognizing and tenderly caring for the little ones as the lambs of the fold. To what extent it is possible for us to make increased and more effectual provisions for their safe keeping and guiding; how far we can adapt our pulpit instructions with more frequent reference to their tender needs, and so train them in the habit of recognizing their right to a participation in all the privileges of the sanctuary, are questions which probably all of us who are pastors have, again and again, earnestly considered. I venture now to make only a single practical suggestion. We are all aware that in the operation of our present Sunday-school system, there are two very serious practical difficulties. One is, the scarcity in almost, perhaps, we might say, quite, every parish, of teachers who are fully competent—competent, that is, both mentally and spiritually—for their responsible charge: and the other is, the want of some adequate provision for retaining the young under Christian instruction and influence during the three or four years, which are peculiarly critical, when they are passing from youth to early manhood or womanhood. They are, or commonly think they are, too old for the Sunday-school then, but not old enough to take their places as men and women in the Church. The Bible-class is attractive to very few, and the greater part are consequently thrown out beyond pastoral reach. Now the suggestion is this: May it not be practicable, and if so, profitable, to supplement the present Sunday-school system, with a pastor's normal class, in each parish, for the special training of Sunday-school teachers? Might not the graduates of our Sunday-schools be gathered with but few exceptions into such a class; and might it not, with God's blessing on the pastoral instructions there given, and the pastoral influence there exerted, prove, in time, to be a fruitful source for the supply, not only of Sunday-school teachers, but also of candidates for Confirmation, and of recruits for co-workers in all parochial and missionary enterprises?

Whether this suggestion be adopted or not, it will be admitted by all true pastors that the pastoral relation fails in one of its most indispensable obligations, unless it include within its plans and provisions some effectual method by which, through every stage of advancing life, from earliest youth to mature manhood, it may promote a steady and ever consistent development of all the virtues of a complete Christian character. Nothing less than this is to be the aim, embracing nothing less, the scope, of pastoral ministrations. And herein is obviously included the cultivation, and the full development of that true Catholic spirit—the spirit of the missionary heart—to the awakening and strengthening of which these meetings are specially directed. The young as well as the old—nay, more than the old, because in youth the habits of life are forming—should be included in all such provisions. And we count it a most happy, and at the same time most truly Christian and Catholic suggestion, which, within the past year, has been proposed to the Church, that the children in all our parishes should be formally enrolled as recruits for special service in the great Army of Christ. Some of us may wish that the original simplicity of the plan might have been maintained—that no room for invidious distinctions or possible appeal to other than simple Christian motives had been admitted—but it is, of course, optional with every pastor to adopt the details of the plan, only so far as they commend themselves to his own judgment; and independently of all such details, there can be no question that the idea is grand, and the scheme full of promise for exceedingly glorious results. Results not only—let it be understood—in contributions to the missionary treasury, but also, and still more precious, in the enkindled consecration of thousands, and tens of thousands, of young

missionary hearts. And who can doubt that the missionary spirit thus early enkindled and rightly directed, will increase with growing intelligence and advancing age; and so, that when these young soldiers shall come into our places, the Church will be all alive with missionary zeal far in advance of the present?

So then, by all these Divinely appointed instrumentalities—by the loving care of parents, by the faithful and intelligent instructions of teachers, by the plans and methods of tender and discriminating pastoral ministrations—our little ones are to be trained up in Christ. And by our faith in His promises we are assured that our care in their behalf will not lose its reward, its exceeding great reward in their usefulness in this life and their salvation in the life to come. We know indeed, full well, to how many dangers they are exposed, by how many temptations on every side their path through life is beset. We are conscious of the sinful infection of our nature, and sensible of their daily need of the renewing, and sanctifying, and illuminating grace of the Holy Spirit. We remember good George Herbert's description of the marvellous power of even a single besetting sin:

“Lord, with what care has Thou begirt us round.
 Parents first season us—then schoolmasters
 Deliver us to laws; they send us bound
 To rules of reason, holy messengers.
 Pulpits and Sundays, sorrow dogging sin,
 Afflictions sorted, anguish of all sizes;
 Fine nets and stratagems to catch us in.
 Bibles laid open, millions of surprises;
 Blessings beforehand, ties of gratefulness.
 The sound of glory ringing in our ears;
 Without, our shame; within, our consciences;
 Angels and grace: eternal hopes and fears.
 Yet all these fences and their whole array,
 One cunning bosom-sin blows quite away!”

Yes, such is the power of one bosom-sin, and we know but too well that these dear little ones are born inheritors of a nature which has in it, not simply one such sinful inclination, but which in its whole constitution is fallen “very far from original righteousness.” But, thank God, we know also, that His grace is more than sufficient for all the needs, both of them and us, and are assured that we have but to keep them ever in His way, but to train them up in His service by His own appointed method, and He will be their God and their everlasting salvation. Both we and they shall be kept from all the power of the evil that is in the world; and when at last we shall stand before the judgment bar of Christ, it will be the blessed privilege of us, each one, to say, “Behold, Lord, here am I, and the children which thou hast given me.” Aye, more than that, the dear Redeemer will take up the same language as His reply to us, “Behold here am I, I thy God and Saviour, and the children whom thou hast given me;” those whom thou gavest as babes in baptism; those whom thou gavest, by submissive resignation, when I translated them from earth to paradise; those whom thou gavest by consecration to a life-long service;—not one of them lost, but all cared for, all gathered in, all saved for everlasting holiness and happiness, in the Great Family of Heaven!

FOREIGN MISSIONS

OF

The Protestant Episcopal Church.

JULY 1867.

EDITORIAL.

OUR MISSION IN GREECE.

OUR readers were no doubt much interested in a letter from the Rev. Dr. Hill, which appeared in the last number, as they always are in his letters; and were doubtless glad to learn also of his promise to give to them, from time to time, through the SPIRIT OF MISSIONS, "a history of that Mission."

For the information of those who take a special interest in that Mission, we would say that the Foreign Committee have not been unmindful of the wishes of the Board of Missions, expressed at the last Annual Meeting, in reference to strengthening and reinforcing our Mission in Greece. They are desirous of carrying out those wishes, and have been in correspondence with persons with a view to this end.

There are many things to be considered, however, in reference to this, as with all our Missions, and it requires time and patience in order that all things may be done judiciously and satisfactorily to all concerned. And one other thing it requires, and that is money. It is a matter of simple arithmetic that there must be an enlargement of funds in order to effect an enlargement of any of our Missions. The Foreign Committee are but the guardians of the funds which the Church puts into their hands, and they cannot go beyond what those funds will justify. Faith is an excellent thing, but it does not furnish food and clothes to missionaries, nor build school-houses and churches. It may appoint missionaries and enlarge missionary operations under a pressing need, but when it comes to meeting drafts and paying quarterly salaries, &c., it becomes to us, who are responsible for these things, a good deal of a business matter.

We are encouraged, however, in a financial point of view. Our receipts are in advance of what they were last year at this date, and there is a growing disposition in many quarters towards a greater interest in, and a larger giving for the cause of Foreign Missions. The Lord hasten the day when "all the tithes shall be brought into

His storehouse, that He may open the windows of heaven, and pour us out a blessing, such as there shall not be room to contain it."

THE MEMORIAL CHURCH, HAITI—A GENEROUS PROPOSITION.

In the June number we gave to our readers an engraving of the proposed Memorial Church, at Port-au-Prince, and stated that about four thousand dollars had been received for this special purpose, and that about two thousand more would be required to complete the work. Since that date we have received a very encouraging letter from a lady, who is a former parishioner of Bishop Burgess, in which she makes the following generous proposition, viz., "That as soon as the amount sent in for the Memorial Church shall reach five thousand dollars, she is ready to add one thousand dollars making it six thousand—the sum required."

The exact amount now on hand for this purpose, is four thousand two hundred and fifty-six dollars and seventy-five cents. It leaves therefore seven hundred and forty-three dollars and twenty-five cents to be made up, in order to secure this additional thousand from the lady referred to. This gives us such assurance, that the whole amount required will be raised, that the work is going forward in accordance with the beautiful plan exhibited in the last number.

We are confident we shall receive this seven hundred and forty-dollars and twenty-five cents after such a proposition as above stated has been made. We should feel a little more confident, however, if we had it in hand, and we hope to be able to say in the next number that we have received it, and to have the pleasure of communicating such intelligence to the lady referred to, who is ready to meet her generous pledge within a certain limited time, and we are very anxious to secure it. Who will help us out of the woods?

STRONG TESTIMONY FROM A NAVAL OFFICER.

It is not unfrequently the case that reports of naval officers are prejudicial to missionaries and their work. Making but a brief visit at a missionary station, their observation is necessarily superficial, and they have little opportunity, even if they have the disposition, to examine the interior workings of the mission which can alone enable them to judge correctly of its character.

There are noble exceptions, however, to these, and here is one.

A naval officer on the coast of Africa, in a private letter to a brother in this country, makes the following statements, which he has kindly sent us.

"Since we left Monrovia we have been coasting, stopping at every village we came across, among others, at Cavalla, a few miles from Cape Palmas. Cavalla is the principal station of the Episcopal Missionary Society in Africa, and is the residence of Bishop Payne, of Liberia. He is at present in the United States, but the mission is in

charge of Miss S——. The Bishop's residence is a large, rambling wooden building, built in the American fashion, and is presided over by Miss S——. She has complete charge and control of the mission.

The only white person nearer than Cape Palmas, (twenty miles off,) is a man who was captured from a merchant ship by the natives years ago, when he was a boy, and who was rescued by the missionaries. He was educated by them, and has taken orders. He is her only assistant. Miss S. attends personally to the feeding, clothing and educating of sixty children; is doctress to the surrounding country, and in addition, edits the *Cavalla Messenger*. Such energy, enthusiasm and devotion in the work never seemed possible. Her work seems meat and drink to her, and she is doing excellently.

The children who attend her school are intelligent, well dressed, and very well-mannered. To come to Africa has been the ambition of a lifetime, and as a preparation previous to coming, she gathered and taught for four years, by her own exertions, a school of ninety-six colored children in Detroit. You have one missionary here at least of whom you may be proud. We took dinner at her house, and it was very pleasant to sit down at table with an American lady again. She gave me a copy of the *Cavalla Messenger*. It is printed by a colored man who has been taught the art. There is a very neat stone chapel or church attached to the mission, and services are held both in Grebo and English.

To apprise the natives of the approach of Sunday, they hang out a flag, which they call the Saturday flag, and a different one on Sunday.

The natives have no idea of the division of time. Cavalla itself is a native town of some two thousand inhabitants. The huts are conical, thatched with cocoanut leaves, and are very much like the pictures I have seen in the *Carrier Dove*."

ANOTHER CHURCH BUILDING NEEDED.

THE Rev. J. K. Wilcox, our Missionary at Sinoe, preaches also at Bassa, Liberia, and he writes as follows concerning the need of a church building at the latter place: "We are greatly in need of a church building here. We are obliged to have services in the Court-House which is now much out of repair. About three thousand dollars would put up a good lasting edifice, as there are bricks in this country which can be bought very reasonably. Bassa is an important station, and we ought to have a church edifice here. It is already the emporium of Liberia, and we have a dense native population around us."

PUBLIC ATTENTION TO BE AROUSED.

In previous numbers of this Journal we have dwelt upon the vast extent and atrocities of the East African slave-trade, and we are glad to learn that the excellent Bishop of Mauritius, who has just returned to England, has set himself to arousing public attention to the subject, and that he has the encouragement and aid of the Com-

mittee of the Church Missionary Society. The Bishop states that when he was leaving Mauritius there were no less than thirty thousand negroes ready to be embarked by the Sultan of Zanzibar, and that the greatest cruelties were perpetrated towards them by those engaged in the nefarious traffic.

“ WE HAVE ENOUGH TO DO AT HOME.”

AMONG the smooth sayings and plausible maxims which lead even some good men astray, few are more pernicious than the oft-quoted one, “We have enough to do at home.” While no one can dispute the *fact* that there is abundance of work to do at home, every Christian should deny the *correctness* of the *inference* from this fact: “Therefore we may be deaf to the calls of the heathen abroad.”

The falsity and pernicious effects of this inference are very conclusively and comprehensively shown in the following extract from a speech delivered by the Rev. Dr. Kay, of Lincoln, England, at a recent meeting of the “Society for the Propagation of the Gospel”:

“*First.* Let us see how the maxim looks when it is tested historically. Was there ever a time when it might not have been urged as a ground for limiting the Church’s action? *E. g.* Might not the Apostles have used it as a reason for limiting their labors to *Jerusalem?*—‘to Jerusalem, the all important centre of Judaism, where, if thousands had been converted to Christianity, yet tens of thousands remained bitterly hostile? Vanquish Jerusalem, and the whole of Israel is brought in, and then Rome and Parthia and the world will follow,’ Might not the same plea have detained Paul and Barnabas at Antioch, the chief focus of Roman civilization in Western Asia?”

“*Second.* The evangelistic work of the Church and its home-work are no more *opposed* to each other (as the maxim covertly assumes) than the maintenance of arts and manufactures at home is opposed to foreign commerce.

“In reality, we know that commerce, by the spirit of activity and enterprise which it generates, as well by the precious cargoes which it brings back from foreign lands, is of the greatest service in stimulating domestic industry. And so in regard to mission work. (*a*) The energy it calls forth is at once a direct benefit to the Church. Spiritual life in a Church must be weakened, if it remains shut up in itself. Action on what is outside invigorates the Church, and preserves its internal health. (*b*) Missions abroad have a reflex influence for good on the home churches. The self-denying lives of men like Mr. Martyn or Mr. Ragland—are these not of themselves a valuable fruit of missions? The deeper sense, too, which we gain of the misery and poverty of human nature, when left to itself—is not this calculated to deepen our gratitude for the light of Revelation which we enjoy?”

“*Third.* It is a plain matter of fact that attention to the foreign work of the Church is not found in any way to interfere with diligence in home duties. Rather, the two spring from one and the same source—loyalty to our Lord Jesus Christ. I am sure,

from my own observations, that those clergymen and laymen who are zealous for missions are, as a rule, the very persons who are ready to take interest in every good work at home. And, speaking here in Cambridge, need I do more than mention the name of Mr. Simeon to prove that steady, loving endeavors to advance the cause of God at home do not prevent a man from furthering the evangelistic work abroad? Who among you needs to be told that from the school of Mr. Simeon issued men like Dr. Buchanan, Henry Martyn, Thomason, and Corrie?

"*Fourth.* Whatever our wish may be to isolate ourselves, it is simply *impossible* to do so. We live in an era when all the nations of the world are being confronted, and bound together in solidarity. We *must* influence each other; if not for good, then for evil. Already, within the last sixty years, Europe has been very largely affected by the influence of Sanscrit literature. Already the fact that such vast multitudes are lying outside the pale of Christendom has been employed to weaken men's belief in the importance of the Gospel message. I must not dwell on these two points; each of them will bear to be well thought over. I must hasten to a conclusion.

"*Fifth.* In conclusion, then, I say to those who use this maxim, 'You have enough to do at home'—How, then, will you do it? By your own power and wisdom, or by working in obedience to Him who worketh all in all? We, my friends, may write and preach, and build churches, and 'rise up early and late take rest;' but if God's blessing does not rest on us, what can we accomplish? Better than any suggestions of human prudence are those supports of faith: 'There is that scattereth, but yet increaseth.' 'The liberal soul shall be made fat.' 'Go, forth, . . . AND lo! I am with you always, even to the end of the world.' In that presence alone lies all our hope, whether at home or abroad."

THE DEATH OF THE REV. ELI W. STOKES.

In the Missionary Correspondence department will be found an account of the last illness and death of the Rev. Eli W. Stokes, our missionary at Crozerville and Careysburg, in Liberia. The account is written by the Rev. A. F. Russell, who has long been associated with him in the work in that country. Mr. Russell says of this departed brother that "he was full of faith and abounded in charity for the poor." The Rev. G. W. Gibson, our missionary at Monrovia, writes: "Mr. Stokes was ardently attached to his field of labor, and in his anxiety to build up the Church there, undertook to do more than his strength would allow. He leaves a promising parish, and a vacancy in the Standing Committee. May the Great Head of the Church, who has seen fit to take him, supply the vacancy."

THE ENGLISH SOCIETIES.

We have prepared the following summary of the more important facts mentioned in the reports of some of the English societies which were read at the last "May Meet-

ings." The report of the Church Missionary Society was noticed in our last number.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

There are two thousand two hundred and three clergymen of the Church of England stationed abroad, of whom nearly a quarter—five hundred and seventeen—in addition to six hundred and seventy-one lay teachers and students, are supported wholly or in part by the society. The total income of the year amounted to ninety-one thousand one hundred and eighty-six pounds eight shillings and seven pence. The following missionaries had been sent out during the year:—For Ceylon, two; for Barbadoes, one; for Australia, two; for Madras, two; for Nova Scotia, two; for Guiana, one; for Natal, two; for Orange River, one; for Nassau, one; for Columbia, one; for Quebec, one; and for Burmah, one. An auxiliary was established last year entitled the "Ladies' Association for Promoting Female Education among the Heathen."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

During 1866, upwards of eight hundred and thirty-seven thousand copies of the Bible and Prayer-book had been circulated, at a charge upon the charitable funds of the society of not less than fourteen thousand pounds. Religious books and tracts, and publications of an instructive and entertaining, though not of a directly religious character, had been circulated to the number of six million ninety-seven thousand five hundred and twenty-eight. At the commencement of the year 1857, a new periodical called *The People's Magazine*, chiefly of a secular nature, was issued in weekly numbers, and had already attained a large circulation. Frequent grants of books had been made during the year for the use of soldiers. Many books had also been granted for the use of sailors, reaching, at the request of Bishop Tozer, to the seamen at Zanzibar, Bombay, and Shanghai. Parochial libraries had also been assisted, and also hospitals, asylums, homes, reformatories, penitentiaries, ragged schools, young men's institutes, &c. The society's publications had been circulated in India, Borneo, South and Central Africa, Sierra Leone, Liberia, Australia, New Zealand, British North America, the West Indies, the Mediterranean, &c. Great efforts had been made to increase the finances of the society. The names of one thousand and thirty-five new subscribers had been added to the list since the last meeting, of whom three hundred and six were ladies, three hundred and eighty-seven clergy, and three hundred and forty-two laymen.

LONDON MISSIONARY SOCIETY.

There are employed in carrying on the society's work one hundred and sixty-nine English missionaries. The steady growth of the churches in heathen lands had, in recent years, brought forward a great number of superior men as principal native agents in the various missions; and in all the society's missions the number of pastors was about sixty. There were ten theological institutions or classes for training native ministers; and the useful position attained by the society was illustrated by the character and importance of the native churches. The committee rejoiced in the fact that

the three hundred churches gathered through the ministry of the society, contained twenty-six thousand members, and around them, and looking to them for instruction and influence by example, there was a population of not less than one hundred and thirty thousand souls. Nine thousand pounds, or one ninth of the income of the society, is now contributed by the native converts abroad.

BRITISH AND FOREIGN BIBLE SOCIETY.

The society was founded in London in the year 1804, and since its establishment more than fifty-two millions of copies of the Word of God, in whole or in part, had been circulated from its depots, while other kindred societies had sprung out of it had been aided by it, and had distributed about forty millions of copies more. The number of languages in which the Bible was now circulated had been raised from fifty to one hundred and seventy, while in above thirty instances, languages had been for the first time reduced to a written form, in order to give the people who speak them the Word of God.

SOUTH AMERICAN MISSIONARY SOCIETY.

This society is the only one in Great Britain for the entire continent of South America, sending evangelists to the heathen and clergymen and schoolmasters to their fellow countrymen. The society has ten chief centres of missionary and ministerial labor, at which great and satisfactory results have been wrought. The financial statement showed the total receipts to be six thousand six hundred and seventy-two pounds and eight pence; the expenditure, five thousand eight hundred and one pounds twelve shillings and five pence; leaving a balance on January the first, of eight hundred and seventy pounds eight shillings and three pence. The report being adopted, the meeting was addressed by the Bishop of Cork, the Rev. Charles Mackenzie, the Rev. Dr. Trumbul, of Valparaiso, the Rev. Mr. Nolan, and the Rev. Mr. Wimble; and the following resolution was carried: That the metropolis, commercially connected as it is with South America, and dignifying as it does its exchange with the significant inscription, "The earth is the Lord's, and the fullness thereof," may consistently be expected to aid in disseminating God's truth through a continent which so largely and increasingly contributes to the wealth of this country.

THE ABORIGINES PROTECTION SOCIETY.

The report narrated the steps which the Society had taken on behalf of the Basutos, whose country had been ravaged and annexed by the Boers of the Orange Free States, and whose missionaries (French Protestants) had been expelled from the country by its conquerors. The Society had memorialized against the abolition of trial by jury in civil causes in the colony of Sierra Leone; and had elicited, through Lord Stanley, some most painful facts concerning the slave-trade which Peru had prosecuted among the Polynesian Islanders.

Foreign Missionary Box Association.

THE CERTIFICATES OF MEMBERSHIP.

WE give in this number a *fac-simile* of the Certificate Cards which are furnished to all our young friends who become members of the FOREIGN MISSIONARY BOX ASSOCIATION. It will be remembered that the two conditions of membership are—

1. The having of a Missionary Box at home.
2. The receipt by us of a sum of money which has been saved in the Box.

The money may be sent to us directly, or it may be given to the Sunday-school teacher, and sent along with the contributions from the school. In the latter case, the teachers or the superintendent should send us the names of the children who are entitled to receive the Certificates.

TWO LITTLE BOYS IN NORTH CAROLINA.

THE Rector of a parish in North Carolina, writing to us under date of May 21, says: "Two little boys of my parish conceived of their own purpose to have a missionary box, into which to deposit all the pennies which they could get. They accordingly got them a paper box and commenced straightway to deposit all such sums as they could obtain. I send you the proceeds of a few weeks effort. Their father gave me the price of THE SPIRIT OF MISSIONS about two months since, and from your article upon the subject of missionary boxes, they were led to make this effort. I am much pleased with the plan and hope much benefit to the cause will result from it."

A STORY OF A WESTERN RECTOR AND SOME WESTERN CHILDREN.

WE are sure that all our dear young friends will feel greatly obliged to the lady who has written the following interesting letter to them, and we have no doubt that many of them will at once devise some plan by which they may *earn* something to put in their missionary boxes, like the dear children this lady writes about. We are sorry that we could not find room for the letter in our last number:

ST. JOSEPH, MISSOURI, April 20th, 1867.

DEAR CHILDREN: The bleak March winds, of my New England sea-side home, have

"Go teach all nations."



OPENING THE MISSIONARY BOX.

This Certifies, that

IS A

MEMBER

OF THE

FOREIGN MISSIONARY BOX ASSOCIATION

OF THE

Protestant Episcopal Church.

YEAR OF OUR LORD 186

N. N. Morrell

Secretary and General Agent.

driven me away out to this new Western country. But while I seek health here, so far from those I dearly love, I don't forget that I promised, before I left home, to write you another story, hoping to encourage you in keeping up a lively interest in your Foreign Missionary Boxes.

Here let me say a word about the *little big Army*, which Dr. Twing is mustering into the Church service, for Domestic Missions.

The perfect success, which has crowned his effort, has convinced us of a fact, which sometimes older people are slow to acknowledge, and that is, that your little hearts and hands are ever ready to do work for the dear Saviour's cause; and because you are going to give Dr. Twing's effort a God-speed, by sending him twenty-five cents, or even more than that each year, you are not going to stop here. The Saviour's will is that we should send the Gospel to the heathen, that His name may be glorified from the rising to the setting sun; and while we must see to it that our home missionaries don't suffer for the want of bodily comforts, while they give their lives to a cause which can never receive its full reward here, we must not forget those others, who are willing to leave home, country, friends, indeed sometimes all that is most dear to them, that the heathen may learn the blessed truths of the Bible.

Missionaries must be sent, or they must be forever ignorant of a Saviour's love and forgiveness.

Is it not a high and holy purpose to which they dedicate their lives?

Are they not worthy of our most generous sympathy, our most efficient aid, and can we not, little and big, do something to show our love and gratitude towards them? Are we ready to practice the kind of self-denial in which, like St. Paul, they glory?

I think if we could only make them feel that we appreciate their efforts to do good, their hearts would be cheered by our kindly sympathy; and we should never miss the mites we should cast into the Lord's treasury for their benefit.

Believe me, dear children, it is the safest bank in which you can invest your money. It will never fail, for the Saviour himself has promised us a rich reward for all we trust to His care.

Will you help us? I know you too well to have one doubt in my heart about your answer. Now for

MY STORY.

Fourteen hundred miles is a long fatiguing journey, though Yankee wit and ingenuity are doing their best to annihilate time and space; but I must confess that in spite of "no change of cars," and most luxurious sleeping coaches, I was not sorry to find myself at the door of my friend's house; nor did I appreciate the cordial welcome any the less because I had accomplished the journey safely.

The Lenten season began the very day I left home, and I had comforted myself much with the thought that, if my health would allow me, I could enjoy the Church privileges here, humbly hoping to profit by them.

The faithful Rector has daily service, and is so in earnest about the missionary work that he is strongly urging the missionary system upon his people.

In accordance with his wishes, I found upon my friend's parlour-table a box which I will describe to you.

It is nine inches long, by five wide. It is divided into three partitions. The lid slides in and out, but is fastened by lock and key on the front end of the box.

Over the first partition, on the dark lid of the box, is painted in white german text letters:—Foreign Missions. Under the opening, "Send for laborers into his harvest."—Luke x: 2. In the middle, Sunday-school. And under the opening, "Feed my lambs."—John xxi: 15. Then in the lower corner, Domestic Missions. And under the opening, "Freely ye have received, freely give."—Matt. x: 8.

Isn't this a nice box? You see in the first partition you can show your good will to those so far away from home, and fulfil the Saviour's commands that we should "send the Gospel to all nations." In the second, you can do good to the poor at home.

I know you love candy dearly, but if I could look right into your little hearts, I am sure, that after each penny which finds its way into the missionary box, I should find a far happier emotion than when having spent it for that which is pleasant only for a moment. You have the satisfaction of feeling that you have enjoyed a selfish pleasure, and have done no good to yourself or any one else. Am I not right?

There are six dear children in this pleasant household, and finding them very anxious to *earn* money for their missionary box, we entered into an agreement of this kind. The two older sisters wash and iron our pocket handkerchiefs every week, our washerwoman being pressed with work; the next pair of sisters earn from three to four cents each for washing the mud off our over-shoes; and this is no joke, for St. Joe mud is a caution; the like of it I never saw. I think the children finding it profitable don't care to see it go. Then the elder girls, besides the handkerchiefs, earn ten cents for cleaning the mud from my riding habit; and more, if *Spot* in dashing through the mud gives me an extra benefit. The price of cleaning mud from walking dresses varies according to the quantity of mud. Just think of making mud profitable— isn't it funny?

Harry earns ten cents for saddling his pony for me, and the girls earn no inconsiderable sum by relieving their mamma from household cares. Before the Lenten season is over the box will be well nigh full.

The dear children are so anxious not only to *save*, but to *earn* money for the missionary box, that it is a great pleasure to see their bright and happy faces counting up their earnings for the week.

Will you not all try to keep a missionary box? And if mud doesn't grow as deep where you live as in St. Joe, isn't there a patch of ground you can make do a little good service, or, are not some of you big enough to saw wood, take care of pony, help mamma sew, and thus earn your money?

Think it over, and tell me if earning it yourself will not make the giving sweeter, make you more useful, more happy, more unselfish? And may God bless your little hearts, and fill them with all good and holy impulses.

Your true friend, K. C.

COMMUNICATIONS.

AFRICA AS A MISSIONARY FIELD.

BY THE REV. J. G. AUER.

I. THE LAND.

AFRICA is larger than is generally supposed; situated between 37° North and 35° South, and between 17° West and 51° East (Greenwich). It contains about eleven and a half millions of square miles, of which two and a half millions are covered by the Sahara alone. Africa's greatest length from North to South is four thousand three hundred and twenty miles; its greatest breadth from West to East four thousand and eighty miles.

A narrow belt of coast is, with few exceptions, flat and uninteresting; then follows undulating ground with considerable inland plains, covered with alluvium and very rich soil; then ranges of high mountains like the Atlas, the Kong, ("mountains"), the mountains of lower Guinea and East Africa where the snow-capped Kilimandjaro is prominent. The central portion of Africa is a vast basin of irregular shape and broken rim; the Sahara is said to have been the bottom of a sea; the regions around Lake Tshad and the lately discovered Victoria Nyanza, Albert Nyanza, Lake Ngami, and the desert South of that.

Africa is rich in large rivers. Those equal to the Hudson or Delaware are scarcely indicated even on good maps. Rich dews (except in Sahara regions) and profuse rains, connected with constant heat produce a rich and wild vegetation. Many regions glory in beautiful scenery and wonders of nature. Precious metals and stones, valuable woods and dyes, many different articles of food, and of manufacture, the abundance of animals, birds and fishes make Africa a wonderful and very rich country, whose treasures are yet preserved for the world's future need. Nearly two hundred millions of men inhabit Africa, but the land could support ten times that number.

Within ten degrees on either side the equator there are four seasons—two dry and two rainy seasons. The dry seasons correspond to our winter and summer. The first—lasting from December to March—is characterized by a cold, dry wind, filling the atmosphere with fine reddish dust, (the Harmattan), coming from the North (where they have winter) and getting its dryness and dust in its passage over the Sahara. Every vegetable growth is interrupted during this season, but the trees keep green—the large silk-cotton tree only sheds its leaves and feathery seed. Fierce thunder storms, gradually drawing nearer, introduce the rainy season, (Spring), and then new life springs up everywhere. The farms having been prepared during the dry weather, and the seed sown after the first rains, the fields begin to look green and promising. The second dry season (Summer) is harvest time, and is characterized by the "salt winds" from the South, where they have winter. This season is particularly damp and hot. The following rains (Autumn) will ripen another harvest, if the land is prepared. Regions between the "tropics" and the tenth degree North and South have only two seasons, one dry and one rainy. Some districts near the equator have constant rain, while the Sahara and its neighbouring countries have no rain at all.

The constant heat is debilitating; it is, however, at times much greater near the tropics than near the equator, where it averages only 80° degrees (at Cape Palmas.) The constant moisture in interminable forests, and malaria from marshy regions are the chief causes of sickness; but carefulness and moderation in diet, clothing and exercise,

and an open fire in the sleeping-room (as the natives have it) go far to keep a man well. So soon as Africa is cultivated, the swamps will dry up, the jungles be burned into fruitful land, and the country become as pleasant and healthy as Egypt.

II. THE PEOPLE

are chiefly Hamites. The Jewish and Arabic population is comparatively small. In Northern Africa we find remnants of the old Egyptians and the Moors. They are Mohammedans, and have nominally converted many tribes of Western and Eastern Africa. Within 10° of either side the equator we find the genuine negro, descended from *Cush* and *Mizraim*. The southward emigration from old Egypt, Nubia (*Merowe*) and Abyssynia (*Habesh-Cush*) divided into two streams, one going westward and settling in Upper Guinea, the other following the course of the Nile and the Eastern Coast.

The Bechuanas, Caffirs, Hottentots, etc., in South Africa, are also Hamites, but differ from the negro in middle Africa both in languages and other characteristics, although their original connection with old Egypt and Nubia may easily be proved by the similarity of implements and habits still preserved in those regions according to Livingstone. The same is the case with the Ashantees of Western Africa, where Egyptian faces, dress, implements, worship and customs are frequently met with. The writer has lived among them for four years.

Distance from the equator, topographical peculiarity of the country, (level or mountainous, etc.), manner of life, etc., modify the complexion through all the shades between yellow and black.

III. THE LANGUAGES.

The nearly two hundred *languages* and *dialects* of Africa may be divided into two families (besides the Arabic). The languages of Western Africa, from Senegambia to Lake Tshad and the Congo, belong to the one; the languages of Central Africa (round the Nile sources) and Southern Africa belong to the other. One difference is, that the former class form the "national" terms at the end of the word *e. g.* Asante—the country; Asanteni, an Ashantee-man; Asantefo—the Ashantee-nation; the latter class make these changes at the beginning of words *e. g.* Uganda—the country; Magandanan—Uganda-man; Waganda—the people; Kiganda—the language. Another difference is the frequency of combinations of lingual consonants (ts, vz, etc.) in the South African languages, which brings them in closer relation to the Shemitic languages, Hebrew, Chinese, etc. The Western African languages are rich in open syllables, and liquids are usually joined to a mute consonant, as fr, fl, kr, gl. All the African languages end with a vowel or the liquid m, n or ng.

As in geology we sometimes meet with isolated granite rocks, that have no apparent connection with the surrounding minerals, so we find, wedged into the midst of a tribe, a small district, where a more primitive language is spoken; no one knows where it came from. Most people speak and understand several languages; and very often the dialects are no more different from each other than those in Greece, Germany, etc. It is the missionary's duty to find out the most primitive or most influential of these, and reduce *that* to writing.

The Vey-tribe within the boundaries of Liberia are the only natives known to have a written language. To create written languages and a literature is an additional work for missionaries to Africa. For that and other reasons well-educated men are needed to lay a proper foundation for the future culture of the people.

IV. GOVERNMENT.

Africa has always been, and still is, a land of commotion, emigration, war and cruelty; inhabited by "a nation scattered and peeled—a people terrible from the beginning hitherto."—Isai. xviii.

The people are divided and subdivided into numberless tribes. In the far interior as well as in Western Africa, we find small tribes, the different towns of which have scarcely any connection at all, and are often at petty wars with each other. There are, however, large kingdoms like Ashantee, Dahomey, Uganda; etc. The *government* is either an absolute monarchy, or an absolute democracy; both are despotic. Every town has its mayor and magistrate ("elders"); but their specific power is little, if they are not backed by a chief or king. The Greboes are democrats. The town governments are independent of any general or central power. They have a loose sort of confederacy, and a king somewhere in the tribe, who is a kind of chief-captain in war; but they often have war within the tribe, and their union is no more than a little national feeling towards those of the same language and tribe. Where the government is better organized, the elders of a town hold their office responsible to a chief, who rules over a whole tribe, or a portion of it. These chiefs again may be independent, or subject to the control of a native king, or a foreign government—English, Portuguese, etc. The kings of Ashantee and Dahomey rule a great many tribes and their chiefs. The different rulers and magistrates are sometimes elected by an assembly of influential men, or the office is hereditary, or is assumed by one who is rich or "smart." As a rule, the absolute monarchies are more advanced in civilization, (agriculture, handicraft, dress, general prosperity), and are safer for natives and strangers than those districts where every town is an absolute democracy, and a thousand unreasonable despots have the power to annoy, instead of only one. But both kinds of governments are miserable enough.

V. PERSONAL CHARACTER.

The tribes differ somewhat in particular features, complexion, and especially in their dress and the style in which they wear their hair. Most Africans are strong and well formed, many of a gigantic build—as many Greboes. Those inhabiting the coast and plains are stronger, heavier, and every way slower than mountaineers, who have finer faces, and are remarkably quick in body, and mind, and wrath. The negroes in West, Middle and South Africa are characterized by indolent carelessness, which is only disturbed by necessity, or greedy selfishness, or fear, or childish inquisitiveness. Yet there is a portion of the people comparatively noble in appearance and conduct. Exported slaves are, as a rule, made up of the young, and of women, and the more degraded portion of the people; all others keep out of slavery or die. Our Greboes have never been enslaved. When a number of them had, some time ago, been decoyed on board a French vessel and carried off, they killed the crew and sailed into Sierra Leone. The mental capacity of Africans is good. "To say a negro is incapable of instruction is a mere absurdity."—(Speke.) Their native wit is uncommonly sharp, and their memory excellent. Mission-schools have been successful all around the coast of Africa; and although the people at large cannot at once be raised to a high state of learning and civilization—chiefly for want of the means of education; for many young men learn speedily—they can, even in the first generation, attain to the level of the majority of people in Europe and America.

VI. HISTORY.

The *history* of Africans is solely based on tradition, and is therefore very poor and of uncertain dates. Some nations speak of events three hundred years old, marked by

some reference to a foreign power; but running events are only transmitted from about one hundred and fifty years ago, by some old men over a hundred years old. There is, however, a distorted account of creation, of the flood and of the tower of Babel—the common property of mankind.

The story of the tower of Babel runs thus: "A long, long time back, people wanted to reach heaven. They piled up their wooden mortars, in which they beat rice, etc., one upon the other, until they almost reached the clouds. An old witch in the shape of a tarantula advised them to take the lowest one and put it on the top. They did so, and the whole pile came to the ground, and the people ran away in every direction."

(*To be Continued.*)

MISSIONARY CORRESPONDENCE.

AFRICA.

LETTER FROM THE REV. A. F. RUSSELL.

CLAY ASHLAND, LIBERIA }
February 26, 1867. }

I THANK you for the Arabic Bibles. I go next week (D. V.) to Van-su-a, (the depot for Mahomedan Caravans alluded to in a former letter) to make a survey of matters for future operations. You are no doubt aware that the Arabic is not the native language of the Mohammedan Mandingoes and their heathen prose-lytes, any more than it is mine; it is acquired, and written, and read, or rather sung fluently by them. Their people (whose homes are hundreds of miles away) are very unlike the heathen residents at that depot of trade and evil; and as very few of them speak English, the distribution of Arabic tracts and Bibles is the most effectual mode of preaching Jesus to them and their families.

In 1854-5-6, I gave away a large number of such tracts to them, which they gladly received. I am happy to say that the Government has at last commenced settling the re-captured Congoes, which will secure for them permanent homes. They will be settled in St. Peter's Parish, Caldwell.

The present number of communicants in this parish (Grace Church, Clay Ashland) is sixteen; Sunday-school scholars,

fifty; candidates for confirmation, three—one Liberian and two Congoes.

February 27.

I and Mr. Blacklege and Mrs. R. and Mrs. B. have just returned from Woodland, New York Settlement, where we have been engaged for several days, trying to relieve the sufferings, and finally attending the funeral, of the Rev. Eli M. Stokes, your missionary at Crozerville.

His death will be greatly felt just now in our mission. Mr. Stokes was a thorough going, energetic, working, old man. He went to Crozerville with his heart set to make and leave the work of his Divine Master's hand upon that place. He died in the faith of the Gospel he had preached. Though Mr. Stokes was not a strong and able-bodied man, he was full of faith and abounded in charity to the poor. How often he has divided his last crust of bread, God only knows. It appeared to us that upon these points he never calculated his own interests. He was reduced more by want of the real necessities of life at last than by sickness, is the opinion of the doctor and all who saw and attended him. Nourishment could not rally his exhausted strength. The people of his own parish were very poor, and Eli W. Stokes was not the man to look upon this and not act. The people at Crozerville had already learned to

love and respect him. His work told that he was on the ground. He had established day and Sabbath-schools, and preached and held services at Crozerzille and Carysburg. He was found in a hut, lying on a mat, and an old blanket under his head. Mr. David, Senior Warden of St. John's, New York, heard of his illness and visited him; he was brought in almost a dying state to his house. Dr. McGill, of the firm of McGill Brothers, was soon on the ground, (eighteen miles from Monrovia,) with such nourishments which would, it was hoped, bring him upon his feet again. The doctor repeated the visit, and Mr. David, wife, and friends did all that could be done, but he sank until the twenty-sixth of February and died. Nearly all his talk as long as he could talk, and when he could not be understood, seemed to be of the missionary work here, and the troubles that retarded it.

He was buried at Woodland, by a brook, under a Palm tree. A small slab for his grave, we would ask at the hand of some kind friend.

LETTER FROM THE REV. S. D. FURGUSON
 MT. VAUGHAN, CAPE PALMAS, }
 April 11, 1867. }

THE great work, which I have no doubt gives you and all who are interested in it such great anxiety, is still going on in this part of the field. The high school, I am thankful to say, is progressing, though not as fast as it should, and perhaps would if I could give more of my time to it. But my ministerial duties will not allow me to do so. Please acknowledge in one of your periodicals for me the reception of two beautiful maps, sent us as a gift by some unknown friend in New York. We were much in need of them.

I have been enabled to conduct services regularly at St. Mark's Church Sunday mornings, and at the chapel on two evenings in the week, and also during Lent to hold extra services. Having these duties resting upon me, I am not able to go out into the interior to carry the Gospel to the

thousands of heathen who are perishing without it. As soon as my duties here will allow, I shall resume my regular missionary tours.

The stations in this district are all doing well. The catechists and teachers seem to be faithful. Truly God is with us.

REPORT OF THE REV. G. W. GIBSON.

MONROVIA, April 12, 1868.

I BEG herewith to forward you my report for the quarter ending ninth instant.

I am thankful to say that I have been able to pursue uninterruptedly the duties connected with this station. Regular divine service has been held in Trinity Church twice a day on the Sabbath, which services have been generally well attended. I have administered the Lord's Supper on the first Sabbath in each month. The poor, the rich, and the distressed, have been visited, to whom I have administered temporarily as well as spiritually. Admitted to the Lord's Supper, two; burials, two, an adult and an infant; married one couple. The Sabbath-school shares my attention and superintendence every Sunday, in which work I am assisted by ten teachers. In this connection, I am glad to mention Professor Freeman, of Liberia College, a communicant, who has an interesting Bible-class of a dozen young ladies, and who renders me efficient aid in the Sabbath-school.

Trinity Church building is now being plastered. In addition to the one hundred and thirty dollars raised last year, we have collected sixty dollars (\$60) more this quarter for the same purpose.

Over two hundred bushels of lime have been brought, and the workmen are now engaged in the work. After the plastering is accomplished, we shall need several hundred dollars more to build the tower and secure a suitable bell.

We shall be thankful for any aid that may be sent to help us. Money, goods, or anything that will pay for labor here, will be acceptable from any source.

The day-school is kept open regularly. I am pleased to learn that the real want of books for this department is about to be supplied, and that they are probably on the way to us.

I have a plan laid out for regular services among the natives in this vicinity, but cannot carry it out until means can be afforded to employ a lay assistant. Four hundred dollars will employ one who will serve as school-teacher, catechist and lay-reader.

CHINA.

LETTER FROM THE REV. ROBERT NELSON.
SHANGHAI, *March 8, 1867.*

THE Rev. Mr. Thomson left here on Wednesday for Hankow and Kuikiang, the former about six hundred miles distant from this place, on the Yang-tse River; and the latter some one hundred and twenty miles this side on the same river. He took with him Chai, our native presbyter, as companion and aid to him, and also for Chai's own health and benefit. Poor fellow! He (Chai) has recently lost his only son with small-pox; his wife having insisted on following the Chinese practice of inoculation, having no faith in vaccination.

Mr. Thomson's special visit is to survey the region about Kuikiang, with a view of establishing, possibly, the mission centre, or headquarters, there, when the Bishop comes, according to his suggestions. He proposed to be absent a fortnight, and learn all he can about the advantages or disadvantages of the locality. By the aid of the several native assistants, Yoong Kiung, Hoong Niok, Dzaw, the deacon of the English Church Missionary Society, and Ting, we keep up the various services. Meantime, I am beginning to work into the management of the two departments falling to me, Chinese and English, Mr. Thomson anticipating a move to some other point when the Bishop comes. My little girl, who broke out with small-pox just after our arrival here, I am thankful to

say, has gotten out again, and seems to have entirely recovered. She no doubt contracted the disease at Yokohama.

The English congregation which attends at the chapel forms quite a field in itself for one man, which certainly some one should attend to, and I will do what I can for it, as it is the wish of the Committee and the Bishop, as well as of the people here. While, at the same time, I of course consider the missionary work proper as having the prior claim. A vestry has been formed, and a good deal of interest manifested in the well being of the parish.

LETTER FROM THE REV. A. C. HÖHING.
PEKING, *March 14, 1867.*

WE have now found a very good place for a chapel in one of the most populous streets. The owner, however, will not rent the house, but he is willing to sell the land and building for one thousand taels—very cheap. I should be sorry if we were to lose this opportunity. Mr. Schereschewsky would now like to begin to preach since he has finished his part of the translation of the New Testament, and it would also afford an opportunity for me to begin to speak to the people.

Last week the young Emperor was here twice making visits. The streets through which he passed had all been put in good repair, and on both sides matting was hung up so that no mortal eye could glance at the "Lord of heaven." A notice was sent to foreigners the day before urging them not to come near those streets through which his majesty was to pass.

HAITI.

REPORT OF THE REV. J. THEODORE HOLLY
May 8, 1867.

Trinity Church, Port au Prince, Rev. J. Theodore Holly, Rector. Families, thirty-three; baptisms, infants, nine; communicants, added by removal, thirteen; lost by removal, fifteen; lost by death, three present number, fifty-four; burials, nine marriages, two. Contributions, commu-

nion alms, 8 13.45 gourdes;* other offerings, for objects within the parish, 1606.57 gourdes; for objects without the parish 323 gourdes, currency of Haiti. Sunday-school, teachers, nine; scholars, fifty-six.

Church of the Good Shepherd, Cabaret Quatre, Rev. J. Alexandre, Minister, under the pastoral oversight of the Rev. J. T. Holly. Families, thirty; baptisms, in-

fants, nine; communicants, twenty-three; marriages, two; burials, two; contributions, 79.50 gourdes. The whole of this mountain congregation is organized into Bible-classes for the study of the Word of God, by reading and oral instruction in the Holy Scriptures.

* A gourde is equal to four cents in gold.—*Ed S. of M.*

SUMMARY OF NEWS.

UNITED STATES.

A Spanish Episcopal Church has been organized in this city, of which the Rev. H. C. Riley is Rector. Nearly three hundred Spaniards, Mexicans, and South Americans attended the services, which are held every Sunday afternoon in Trinity Chapel. The Romanists are becoming alarmed, and are agitating the question of a service in Spanish. Mr. Riley is also actively engaged in preparing and circulating books and tracts in the Spanish language, large numbers of which are being sent to Mexico and South America.

BRITISH AMERICA.

Mr. Boyce introduced to the Committee of the Wesleyan Missionary Society in London, the Rev. Mr. Vandusen, who had labored, for a long series of years, among the Indians of Canada. The Committee listened with great interest to Mr. Vandusen's statements, and felt great sympathy for the Indians, who are not allowed any permanent tenure of the lands which they may cultivate. Mr. Vandusen hopes to obtain some redress of the wrongs inflicted on them, while he remains in England. Dr. Hoole stated that letters from the Saskatchewan contained information which occasioned some anxiety for the safety of the missionaries and their families. The Black-feet Indians have suffered so much at the hands of numerous stragglers who have crossed the boundary

from the United States in search of gold, that in revenge they have resolved to kill every white person they can meet with. By this internecine war of extermination, the missionaries are in much danger, and desire that prayer may be offered on their behalf.

ENGLAND.

IMPRESSED with the solemnity of the present crisis, about one hundred and twenty of the directors of the London Missionary Society, recently met for earnest prayer. The lack of missionary candidates; the losses by death and failure of health; with the need of enlarged funds, were laid before the Lord.

The members of the Society of Friends about to visit Madagascar are taking with them a present to the Queen, "but," it is added, "with a laudable utilitarianism, instead of fostering the female taste for 'outward adorning, wearing of gold, and putting on of apparel,' they carry with them a present valuable to people and Sovereign, and hitherto unknown in Madagascar, viz., a *public clock* for erection in the chief city, and in the most imposing situation."

SCOTLAND.

THE Rev. Henry Frederick Beckett, M.A., of St. Catherine's College, Cambridge, Canon of Cumbrae, Scotland, is about to proceed to South Africa as the chief of a band of missionaries. His mission will be named after St. Augustine.

and will work under the direction of Dr. Twells, the missionary bishop of the Orange Free State.

IRELAND.

THE meeting of the Church Missionary Society was addressed, amongst others, by the Archbishop of Dublin, the Bishop of Carlisle, and the Dean of Cork, and reported an income from Ireland of £6,056, being an increase on the previous year of £510. The clerical breakfast in connection with this society was addressed by the Bishop of Carlisle upon the necessity of sound doctrine in working for God. Canon Wordsworth says: "In the last four years, hundreds and thousands have renounced the errors of Romanism in Ireland, and have published their belief in the pure form of religion which is contained in the Holy Scriptures, and was professed by the primitive church. It would be premature to pronounce any confident opinion on the ultimate results of this movement; but there appear to be reasons for believing that a religious revolution is there going on not much inferior in importance to the reformation of the sixteenth century."

SYRIA.

A Missionary at Beirut says, that among those to whom he had successfully advocated the claims of Christ, was a young lady, the daughter and heiress of a Jewish family, who manifested a disposition to give her heart to Christ. And there came one to her father, saying, "You need not distress yourself about her conversion; I have a book that will quench any desire she may have towards Christianity. The book was Rénan's *Life of Jesus*. It was placed in her hands. She was a young lady of about nineteen, well educated, gifted by nature with a keen mind, sharpened by judicious discipline. She read it, and so deeply was she interested that she read it a second time; and then she came to this missionary and

said, "Rénan's *man* never lived. Rénan's concessions to Jesus, as to what he was, prove that he was and must have been *divine*." Rénan's book settled the question in her mind, and she came forward to receive Christian baptism.

SIBERIA.

TWENTY-SIX years have passed since the Siberian mission of the London Missionary Society among the Buriats, a Mongolian tribe living under the authority of Russia, and scattered over a wide extent of country, was suppressed by the Emperor Nicholas. When the missionaries retired, they left a few converts, chief among whom was Shagdur, who had been for some time their school teacher and evangelist. But for a long series of years all communication between them ceased. We now learn that letters from Shagdur and his friends, showing that several of the Christians are still living and adhering to the faith, have been received, and that God's Word has not been taught in vain.

CENTRAL AFRICA.

"THE name of Jesus Christ," says a native Hausa Missionary, Rev. T. C. Johns, "is not an unknown subject of conversation among the Mohammedan tribes of Central Africa. It is only His deity and eternal sonship, His death as a sacrifice for sin, and His resurrection, that they stumble at. They own He is still alive, and will come again to judge the world, and to destroy *Dudjal*, the man of sin, or antichrist."

CHINA.

A missionary writes:—We have been making an attempt to *sell* Christian books in Canton. I have a little book-stand in the principal temple in the city, and scarcely a day passes without a few books being sold. Of course the price is merely nominal, and the money does not pay the rent of the stand; still we hope the Chinese will get into the *habit* of buying Christian literature. The mission-

aries here publish a weekly newspaper, which has reached a circulation of about 5,000 per week, and pays its own ex-

penses. It has been established for two years, and is now, we hope, on a firm basis.

NEW PUBLICATION.

MISSIONARY EVENINGS AT HOME.—By H. L. L., one of the Authors of “Hymns from the Land of Luther.” Author of “Thoughtful Hours,” “The Story of Four Centuries, &c., &c.”—T. Nelson & Sons, London, Edinburgh, and New York.

This is by far the best book for the young on the subject of missions which we have ever met with. The author has a remarkable facility of bringing before her readers, in a connected order, some of the most striking and picturesque facts of missionary history. The book though more especially designed for young persons is not at all childish, and may be read by all who love the cause of missions with delight. Extensively as we have read modern missionary history, we must confess that we have met in this book many new and interesting facts, and all pleasantly told. Mrs. Campbell tells the story of each field, after tea on Sunday evenings; Mr. Campbell occasionally makes valuable observations, while “a group of happy, intelligent looking children” are gathered around them, deeply interested in the narrative, and now and then asking such questions as those of their age are most likely to do. The stories in this book are those of Greenland, the North American Indians, South America, Madagascar, and South Africa. Hans Egede, John Elliott, David Brainerd, Allen Gardiner, Dr. Vanderkemp, Robert Moffatt, and other missionary heroes were never presented in a more interesting, yet soberly, truthful light than they are in this volume. We know no book better suited for reading aloud in a family on Sunday evening, or one which is more worthy of being in every Sunday-school and parish library.

We earnestly hope that the life of the author may be spared until she has written, as it is her intention, the story of the other foreign fields of missionary labor.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from May 1, 1867, to June 1, 1867:—

Vermont.		Connecticut.	
Brattleboro—St. Michael's, add'l.....	\$3 00	Bethany—Christ.....	8 00
Massachusetts.		Hamden—Grace.....	25 74
Andover—Christ, five cent collection... \$53 36		Hartford—Christ, \$54.57; a member subject to the order of Mrs. C. Evans, Liberia, \$25.....	79 57
Boston—Trinity, Ladies Miss'y Asso.... 50 00		Saybrook—Grace.....	10 00
Lawrence—Grace S. S., for support of Lillias L. K. Spalding, Af. 25 00	128 36	Windsor—Grace.....	15 00 138 31
Rhode Island.		New York.	
Westerly—Christ, Easter coll., \$194.55; five cent coll., \$56.10; S.S., \$349.35	600 00	Astoria—St. George's S. S.....	26 82
		Bay Ridge—Christ, for Africa, per Am. Ch. Miss. Society.....	537 50

<i>Brooklyn</i> —Holy Trinity.....	100 00		
St. Peter's, five cent coll....	81 00		
<i>Cohoes</i> —St. John's, for Italy and Mexi.	10 14		
<i>Cornwall</i> —Holy Innocents.....	15 00		
<i>Green Point</i> —Estate, Miss Wood, Reut.	6 00		
<i>Manhasset</i> —Christ, five cent coll.....	27 00		
<i>New York</i> —St. Ann's, \$10; for Memo.			
Ch., Haiti, \$5; five cent coll., \$4.50.....	19 50		
St. Mark's, \$136; per Am. Ch. Miss. Society, \$400 for Haiti.....	536 00		
St. John's Chapel.....	77 44		
St. Paul's Chapel.....	108 12		
Transfiguration.....	10 00		
Trinity.....	95 67		
" Chap. (\$50 of which for the Greek Mission).....	408 09		
Jewish Mission School Miss'y Box.....	1 31		
<i>Ravenswood</i> —St. Thomas S. S.....	57 31		
<i>Rensselaerville</i> —Trinity.....	3 75		
<i>Rye</i> —Christ, per am. Ch. Miss. Society.....	60 07		
<i>Tuckahoe</i> —St. John's.....	10 00		
<i>West Point</i> —Mrs. M., for Groce.....	10 00		
Geo. D. Morgan, Esq., for Mem. Ch., Haiti, per Am. Ch. Miss. Socy....	100 00	2270	72
West. New York.			
<i>Oxford</i> —The Misses Van Wageningen, for sup. of W. H. Delancey, Af.	20 00		
<i>Rochester</i> —St. Luke's, for China, \$30; Africa, \$75, per Am. Ch. Miss. Society.....	105 00		
<i>Syracuse</i> —A friend.....	2 50	127	50
New Jersey.			
<i>Crosswicks</i> —Grace.....	10 00		
<i>New Brunswick</i> —St. John Evangelist's, a member.....	5 00		
Parishes for Africa, \$76.85; Geueal, \$85.34.....	162 19	177	19
Pennsylvania.			
<i>Bloomsburgh</i> —St. Paul's S. S., for Miss Scott, Africa.....	30 00		
<i>Germantown</i> —Calvary.....	100 00		
Christ, five cent coll. for Miss. House, W. Phila	50 50		
<i>Great Valley</i> —St. Peter's for Africa....	30 00		
<i>Lower Merion</i> —St. John's S. S., per Am. Ch. Miss. Soc'y.....	25 03		
<i>New Milford</i> —St. Mauk's, for China, per Am. Ch. Soc'y.....	3 00		
<i>Philadelphia</i> —Ascension S. S., for Orphan Asylum, Cape Palmas, Africa.....	5 50		
Calvary, Monumental....	8 50		
Epiphany, for Bp Payne, Africa, \$370; Cape Palmas Orphan Asy., \$101.50; China, \$10....	481 50		
Gloria Dei, for Africa ...	25 42		
St. Luko's S. S., for Orphan Asylum, Capo Palmas, Africa.....	25 00		
St. Philip's Chap., \$20.02; from two persons for outfit of Miss M. Savery, \$10.....	30 02		
Miss A. F. Wheeler, at the discretion of Bp. Payne.....	100 00		
E. J. P. Shields, for Communion set for Mem. Ch., Haiti.....	25 00		
Miss Wharton, per Am. Ch. Miss. Soc'y.....	5 00		
A friend, for Mem. Ch., Haiti, per Am. Ch. Miss. Soc'y.....	100 00		
Interest on an invest. for the purchase and distribution of Chinese			
Bibles, per Am. Ch. Miss'y Society.....	255 00		
<i>Roxboro'</i> —St. Alban's.....	15 00		
<i>South Bethlehem</i> —Nativity, for Refugees in Greece.....	20 20	1374	67
Pittsburgh.			
<i>Pittsburgh</i> —St. James' S. S. for Africa.	32 00		
Delaware.			
<i>Christiana Hund</i> —Christ, five cent coll., per Am. Miss. Soc'y.....	37 70		
<i>Smyrna</i> —St. Peter's S. S., per Am. Ch. Miss. Soc'y.....	20 00		
<i>Stanton</i> —St. James', 1/2.....	2 50	60	20
Maryland.			
<i>Annapolis</i> —St. Anne's.....	8 00		
<i>Baltimore</i> —Emmanuel S. S. Miss'y Soc'y, per Am. Ch. Miss. Society.....	400 00		
<i>Prince Geo. Co.</i> —St. Paul's Par., \$7.50; for Orphan Asylum, Cape Palmas, Af., \$1.75.....	9 25		
<i>Rock Creek Par.</i> —St. Paul's.....	30 00		
<i>Towson town</i> —Trinity.....	25 00		
<i>Washington</i> —Epiphany, a colored woman.....	1 00	473	25
Virginia.			
<i>Cumberland C. H.</i> —Rev. J. Grammer ..	10 00		
<i>Hulfaz C. H.</i> —S. S. Missionary Box....	10 00		
<i>Wheeling</i> —St. Matthew's, five cent coll..	50 00	70	00
Tennessee.			
<i>Knoxville</i> —St. John's, Mr. and Mrs. L. C. Shepard, \$10; a lady, \$5; Rector, \$5.....	20 00		
Ohio.			
<i>Cleveland</i> —St. John's, for China.....	45 00		
Illinois.			
<i>Chicago</i> —St. James', per Am. Ch. Miss. Soc'y.....	105 00		
<i>Harlem</i> —St. John's.....	15 00		
<i>Rockford</i> —Emmanuel, Mr. E. A. R., \$25, per Am. Ch. Miss. Soc'y, \$11 50.....	36 50	156	50
Michigan.			
<i>Lansing</i> —St. Paul's.....	6 41		
<i>Marshall</i> —Trinity S. S.....	11 50	17	91
Wisconsin.			
<i>Milwaukee</i> —St. Matthias S. S. for Africa	3 50		
St. Paul's five cent coll.....	6 00	9	50
Minnesota.			
<i>Stillwater</i> —Ascension, for China and Japan.....	2 00		
Iowa.			
<i>Davenport</i> —Griswold C. L. Missionary Soc'y, \$11.25; Prof. Sheldon, \$5 for China.....	16 75		
California.			
<i>San Francisco</i> —Advent.....	50 00		
Miscellaneous.			
Lennie M's Miss'y Box.....	3 13		
A. and J's Miss'y Box.....	1 00		
Proceeds of Delegate Meetings.....	159 98		
Miss Maria Catlett, for Bibles for the Chinese.....	1 40	165	5
Legacies.			
<i>Philadelphia, Pa.</i> —Estate of Miss Cath. Moore.....	42 8		
Special for Liberian Church.			
<i>New York</i> —Am. Miss'y Association, for Rev. G. W. Gibbs n.....	212 5		
Total.....	\$6,192 9		
Amount previously acknowledged	61,916 4		
Total from 1st Oct., 1866, to 1st June, 1867,	\$68,109 4		

FREEDMAN'S COMMISSION

OF

The Protestant Episcopal Church.

JULY, 1867.

PENNSYLVANIA BRANCH.

THE following report of the President of this society, Mrs. Thomas P. James, was read at a meeting held on Thursday, May 16th, at the Episcopal Rooms, Philadelphia :

As this is the last general meeting before we separate for the summer, I have thought it expedient to present to you as far as statistics can do it, the result of the labors of this branch of the Freedman's Commission of the Episcopal Church since the first of January.

There are now connected with this association twenty-six auxiliary, besides contributing societies, formed in different parishes in this diocese, which give either annual or monthly contributions of moneys or supplies; eight of these are severally pledged to support a teacher, and these teachers have already proceeded to the places assigned them at the South; five other teachers are supported by the Branch who have not yet been adopted by any church, making in all thirteen. These are located in Mississippi, Kentucky, Virginia and North Carolina.

Six new schools have been opened by these teachers, the remainder having been sent to schools established last year by the Episcopal Commission.

The Pennsylvania Branch has made arrangements for opening schools at three other new points as soon as suitable teachers can be found. Earnest Christian missionaries are now the great want of this association, those who are willing to forsake home and its comforts to carry to the degraded freedmen of our land the Word of God, is the exponent of true liberty and education.

By October we ought to have twenty more teachers. During the summer will not each lady here present look about in the country for energetic Christian women competent for this great work? Only those who are willing to take up the cross and follow their Divine Master will be successful in this undertaking, and none others ought to be accepted by the Commission.

I would also ask each one of you to try and organize in the church you attend, during the summer season, an auxiliary or contributing society, to collect money and supplies for the freedmen. A little exertion—a little self-denial on your part, would increase our means for promoting the cause of Christ and His Church among a poor and despised race.

I have not found the clergy of our Church backward in helping on the cause—and am confident that every minister in the Diocese will hail with joy any assistant in stirring up an interest among his parishioners in this great missionary work of the

day. You have here learned something of the wants and capabilities of the emancipated slaves—tell it among your friends in the country, and excite among them an interest in our common mission field.

Since January first, five months only, over five thousand dollars in money has been collected for educational purposes, the greater part of it in Philadelphia. Clothing and books valued at two thousand dollars have also been received during the same time. No paid agent has been employed to collect this amount, the work having been entirely accomplished by the women of the Church.

The supplies were forwarded to the teachers by Government transportation, and distributed to the needy children of the schools. Thirty-two boxes and barrels of clothing have been sent to ten different points in the Southern States, namely: Petersburg, Norfolk, Charlottesville, Portsmouth, Deep Creek, Lindsay's Farm, and Cannon's Farm, Virginia; Newbern, North Carolina; Louisville, Kentucky, and Vicksburg, Mississippi.

In nearly all the above-named places, the numbers of children under instruction would be doubled if we had more teachers, and there comes to us the constant call for more help to gather in the abundant harvest. If we, as individuals or as a Church, neglect this opportunity, how shall we answer the Lord of the Harvest in the day when He will say, "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me."

EDITORIAL.

THE PROTESTANT EPISCOPAL FREEDMAN'S COMMISSION.

NOTWITHSTANDING all that has been written upon the subject, the nature of this Commission, we fear, is not yet understood even by the clergy, especially in the Southern portion of the land. It is looked upon by many as a *Northern* society, *voluntarily* organized and self-appointed, for the sending forth and support of only Northern teachers in the work of educating the colored people of the South.

As it is most important, on every account, that correct views of the character of our Commission should be held, we ask the attention of our readers to a few facts:

1. *Our Commission is not a Northern Society*, but a branch of the Board of Missions, sustaining precisely the same relation to it as the Domestic and Foreign Committees, and so presenting, therefore, in the work among the freedmen, the entire Church throughout the land. Its Executive Committee must be located somewhere, and it is located in New York City for the same reason that the other General Committees and institutions of the Church—the Domestic and Foreign Committees, "General Theological Seminary," and the "Sunday-school Union and Church Book Society"—have their head-quarters there. A Committee, which has to meet frequently, must have its members resident near its place of meeting, if it would be at all efficient. Hence the members of our Committee are in or near New York.

2. *Our Commission is not a Society voluntarily organized and self-appointed.* It was organized by the General Convention as a branch of the Board of Missions of the Church, at its last meeting in Philadelphia, in the autumn of eighteen hundred and

sixty-five, and, therefore, acts under the authority and as the representative of the whole Church in the United States. It is simply the agent of the Church for a particular branch of its work—and conducts its operations in accordance with the principles which govern the Domestic Committee.

3. Our Commission does not send forth and support only Northern teachers, but appoints and sustains qualified teachers from any and every section of the land, without regard to geographical distinction. As the representative and agent of a church, which is at unity in itself, and which extends North and South, East and West, it knows no North, no South, no East, no West. It is a Christian Commission, and therefore regards only Christian motives and ends. It is a Church Commission, and therefore confirms to the law of the Church, and seeks only the advancement of her interests and the extension of her influence. The Committee have and will appoint such teachers from the South as present satisfactory testimonials of Christian character and of the requisite qualifications in learning and experience. If it has a preference at all, it is for well qualified Southern teachers, and that for two reasons, because the work has peculiar claims upon them and because they can be sustained at less expense.

THE RIGHT SPIRIT.

THE following report, with the annexed resolutions, adopted by the recent convention of the Diocese of North Carolina, is of so much importance that we desire to give it all the prominence we can. The ground occupied by the Committee and the Convention is just such as enlightened Christianity and true churchmanship require, and must secure the approval of all thoughtful minds. The colored people of the South are human beings; they are equal participants with their white neighbors in civil rights and privileges; they need mental and spiritual enlightenment and training; they have as strong claims as any other portion of the community upon the Church of God, we had almost said stronger claims, when we considered their state of humiliation and ignorance; and it is the part of wisdom, as well as an evidence of grace, for the Church to recognize their condition, wants and claims, and to resolve, in the help of God, to do what she can, by her own efforts, and by the assistance of any who will aid her to educate, and elevate, and Christianize them. We hope that the spirit which animated the members of the Convention of North Carolina, may find a place in the hearts of all the members of the Church throughout the land, and that they may unite, as one man, to push forward the work of elevating the freedmen, and of gathering them into one household of faith.

Mr. R. H. Smith, from the Committee on Religious Instruction, for freedmen, reported as follows:

The committee to whom was referred that portion of the Bishop's address which relates to the subject of education and religious instruction for freedmen, beg leave to report that, from various circumstances they consider the subject before them as one requiring the prompt and earnest attention of the Church. First, that the freedmen by

the act of emancipation being placed in an entirely new position, and in new relations, it is eminently expedient that they shall possess such qualifications as will enable them the better to perform the new duties of their position. One of these qualities is undoubtedly intellectual training. This they not only ought to receive, but are receiving from various quarters, and if it were only from a Christian emulation we ought not to suffer others to surpass us in so proper and necessary a work. But the acquisition of knowledge, like every other power, may, unless under the control of a well directed principle, be employed for evil as well as for good. The education of the mind should, therefore, in all cases, and certainly not least in the present case, be accompanied by the education of the heart. Now, the intellectual training of the freedmen by others may either be without the inculcation of religion or moral principles, or such as we must necessarily consider defective or erroneous, or both. Plainly, then, it is our duty to enter on the work with prompt and efficient action; first, because it is an emergency which must be met at once, a requirement which demands immediate compliance; second, because if, it is a duty to be performed at all by any one, it is as much, to say the least, our duty as the duty of any other portion of the community; third, still more are we bound to engage at once in this work in order that we may correct, as far as possible, the improper, defective or erroneous education which will otherwise be imparted. From these considerations the committee are led to offer the following:

Resolved, That it is the sense of the Convention that the intellectual, as well as the moral instruction of the colored people be attended to in every parish by the establishment of regular schools, as well as Sunday-schools, in which the principles of the Church shall be taught, or where the former cannot be effected, by the establishment of Sunday-schools, and that we commend to the members of the Church who are suitable for catechists and teachers the Christian duty of engaging in this work without delay.

Resolved, That whenever the constitution and canons of this Church are complied with, colored men should be received into the ministry as spiritual teachers and pastors of their race.

Resolved, That for the purpose of erecting churches and school-houses for colored people, this Church is willing to receive aid from all sources.

A vote by orders was taken on these resolutions and resulted in their passage.

WE give, on another page, a narrative of great interest and value, of a visit to our schools in Norfolk and Petersburg. It was prepared by its accomplished author, Mrs. Thomas P. James, the energetic President of the Pennsylvania Branch of the Freedman's Commission, at the particular request of the Chairman of the Executive Committee, who had the good fortune to be present at a meeting of the managers of the Pennsylvania Branch a few weeks since, when Mrs. James gave to her associates an account of her visit to Virginia. It was so full of interest and of valuable information that he at once begged of her the favor to throw a part of it, at least, into the form of an article for THE SPIRIT OF MISSIONS, which she kindly consented to do. The Freedman's Commission is under very great obligations to the Pennsylvania Branch for its active, zealous and generous cooperation in the great work—(alas! that it should be so little regarded by Churches and with which it has been charged by the Church.

COMMUNICATIONS.

NARRATIVE OF A VISIT TO THE SCHOOLS OF THE P. E. FREEDMAN'S COMMISSION IN NORFOLK AND PETERSBURG.

THE schools at Norfolk are held in the class-rooms of the colored Methodist church in Bute Street, and occupy five rooms, and number three hundred and thirty pupils. My introduction to the work of visiting the freedmen's schools in Virginia was to me very suggestive, and I may be pardoned for relating it here, and expressing how much I was affected by it. As I entered the primary department, taught by Miss Irene Smith, I spoke first to some very little children on the front seat. Miss Smith addressed a little child by name, apparently not more than four or five years of age, and told her to repeat a verse, to let Mrs. T— see what she knew, and lifted her up on the bench that I might see and hear her better. In a sweet, plaintive, and trembling voice the child repeated the following lines:—

"Sound the loud timbrel
O'er Egypt's dark sea;
Jehovah has triumphed—
His people are free."

This faint repetition of that triumphant song, chanted by Moses and Miriam and the captains of Israel after their miraculous deliverance, came echoing down the lapse of centuries to another hemisphere and another race, with a tremulous note of triumph and warning that I can never forget. In what a red sea of blood have our loved ones been swallowed up, that these modern Israelites might be delivered from the house of bondage! I thought that this little child was the true type of our freedmen, not self-asserting, not stiff-necked, still bending under oppression, but hoping on and trusting in that God who had delivered them. I could not believe that, like their prototypes, they were to wander forty years in the wilderness for their hardness of heart. Is it not our duty, finding a docile and obedient race ready to be moulded by our hands, to lead them onward to that true Canaan, that heavenly Jerusalem, of which we believe our most holy Church to be the way?

After hearing recitations in these school-rooms, I went across the street to the Baptist meeting-house, where it is Miss Ada Smith's custom to gather the children all together on Friday, to examine the different schools in their proficiency and progress during the week. The scholars were then formed in line and marched over, each with their teacher: the children seated themselves quietly, and the exercises commenced with singing, "Never be afraid to own thy Saviour." Miss Smith then read the short service used at the opening of Sunday-schools, the children responding in the psalms like a clap of thunder.

They chaunted the Lord's Prayer remarkably well. I noticed some very fine voices, which only need cultivation to render them peculiarly adapted to church music. Miss Smith, from weakness of the chest, is unable to train them as she would wish. I heard them repeat the Commandments, and asked them questions. They answered very readily about Moses and the circumstances under which the two tables of stone were delivered to him. It was evident from their answers that they drew a very close parallel between the children of Israel and themselves. I was indeed surprised at their ready answers, and the interest they appeared to take in my attempt at instruction. Fearful that I was using language they could not understand, I frequently stopped and asked the meaning of a word. The children, in every instance, gave the correct mean-

ing immediately. After this exercise they sang, "Shall we gather at the river?" those children set apart as the choir raising the tune and leading all the others: as you may suppose, the noise of so many earnest voices was almost deafening.

A class of four in arithmetic was called up before the black-board; they had only been studying arithmetic a month, and had just begun to make figures, but their progress was very creditable.

Another class in Arithmetic, which had been studying it about six months, was called before the black-board, and did the following sum, read out to them by their teacher: "Find the factors of 25, and multiply 4,350 by them." This one of the girls did readily, making very good figures, and reading it off correctly; each one in the class did a similar sum. The teachers at Norfolk remarked that they found the children more deficient in numbers than in any other branch, but did not know whether to attribute it to a national defect or to a want of cultivation.

The choir, composed of thirteen boys and girls, was called up, and sang very well;—it is a remarkable fact that every colored child can sing. Puss Mitchell, a cripple of fourteen years, came forward on a crutch, and sang most sweetly a song called "Father, come home." Her voice was sweet, thrilling, and of remarkable power. She has never had any instruction, and Miss Smith is very desirous that her wonderful musical talent may be cultivated. She is an orphan, and has no one to care for her. Her frame is too feeble to endure hard work, and she is not a good scholar;—so that this great gift of music seems the one talent that must win her head. Cannot some one at the North aid in obtaining for Puss a good musical education? Four girls came up and read their own compositions. I took them as they passed me, and copies of two of them are subjoined. After this a lesson in History was recited by a class of ten, and another in Geography, the children bounding the countries and giving the Capitals. A package of books and illustrated English papers had been given me by friends in Philadelphia for distribution, and as the classes passed before me to their seats, I gave them books and papers, with which they were highly delighted. I then asked the teachers to call out from their respective schools some number under twenty of the best scholars and the best children; and as their names were given, they came up and received the book or paper. The medals were then given to the scholars in each school who had had the best recitations during the week, and to the one who had behaved the best. These medals are worn by the children suspended round the neck with purple ribbon, and have had an excellent effect in the school, the present Superintendent having abolished the rod and substituted the medal system. Only those who have taught among the freedmen can know the importance of discipline in these schools,—it is the first, second and third requisite. Until the teacher has established a thorough system of discipline, it is in vain to attempt to teach. I cannot refrain from mentioning here the excellent order maintained by Miss Irene Smith in the primary department, and the wonderful power she has over the little ones under her charge. The last day I was in her room, she had nearly one hundred little children in it, yet was able to manage them all. Miss Ada Smith has a remarkable faculty for keeping the children in order; and I was much pleased with her way of instituting ways of promptness of action, making them rise instantly at a given signal and sit down at the same,—the indolent habits of former times having given them a lounging way of doing everything, which is very repugnant to our Northern notions.

I told the children I had come from Philadelphia to visit the schools, and asked them where it was; they answered correctly. I then inquired who founded Pennsylvania? They answered, William Penn. I asked what he was sometimes called?

There was a silence, until one boy said he was a Founder. I told him that was true, and asked him to explain the meaning, which he did correctly; but I said, I meant to find out if they knew he was a Quaker. I then mentioned the interest the Quakers had always taken in the negro race; and thinking they had perhaps seen or knew something of this sect, I asked if they could tell me what the Quakers wore; then there was a long pause, when one adventurous voice shouted out *Skins!* evidently confounding the Quakers with the Indians. I then told the children that there were many people in Philadelphia who were interested in the schools for the colored people, and who gave money to send teachers to instruct them, and that I should be glad to carry to these ladies some letters from the girls and boys present to shew them how they prized the advantages of education, and how they improved them. On the following day, quite a packet of letters was put into my hands; the three of which copies are subjoined were handed to me directly by the writers, and had not been seen or corrected by their teachers. They had been written without any assistance from older and wiser heads, and expressed the feeling which is constantly repeated in word and deed, of the affection felt by the negro toward his Northern friends.

I asked Miss Smith to let the children sing a patriotic song, but she said it was not allowed, lest people passing by should take offence, and evil consequences ensue. She, however, allowed them to sing a plantation song, but was fearful they would become too much excited over it, and did not let them commence it until they had put on their outside garments and the doors were opened wide for their exit, if they should attempt a stampee.

Miss Smith said that when she first took charge of the school they sang it once, and became so excited that she was frightened; but the effect of three months discipline was apparent in their behavior before me, and only slight nodding and shaking of the head, and swaying of the body, was apparent, and some funny contortions among the very little ones. The words of this song, as well as the tune, were of a most monotonous character. It was simply this repeated over and over again—

"Feel like, feel like, feel like going home,
Feel like, feel like, all my journey done."

PETERSBURG.

The schools of the Episcopal Commission were held in the Poplar Lawn Church, about a mile out of Petersburg.

St. Stephen's Church, as it was called, was a large board building unceiled within. It had been used as a hospital during the war, and, at the time of my visit, was held by the Freedmen's Bureau, who had put some repairs upon it, and kindly granted the use of it to our Commission for four years.

As I have spoken particularly of the secular training of the schools in Norfolk, I will speak to you of the religious education given to the children at Petersburg. This school is under the care of Miss Aiken who was absent at Washington during my visit, but Miss Coombe was left in charge, having four teachers under her, and three hundred and twenty scholars.

So earnest has been the missionary spirit of these teachers, that they have gathered together a large Sunday-school, and quite a respectable colored congregation.

Bishop Johns was expected in a week or two to visit this church, and a chancel was being erected and some repairs made to give the building a more churchly appearance. One of the young colored men, of whom I shall speak again, had collected one hundred dollars to pay for these repairs; and a gentleman of Petersburg had also promised

help. A great deal of interest was manifested by the colored people that they had at last a church, and they hoped, at no distant day, to have a minister of their own.

On Wednesday, it was the custom, Miss Coombe informed me, to hear a service at twelve m. for the children. I heard them read and recite Scripture lessons, questioning them on the Commandments.

At noon the Service commenced. Prayers were read by the Rev. Dr. Gibson, and I understood this was his first visit. The scholars seemed to take a most lively interest in the service, responding in a hearty manner that would put to shame our white congregations. They sang the *Gloria Patri* after each psalm, and all the chants in regular order. Miss Coombe had evidently paid much attention to training them in the music of the Church, and although they had no instrument she led them in a full, clear voice. The different parts were well sustained, and the tenor voices of the boys were excellent. The three young men, who were working on the chancel rails, ceased when the service commenced, and their fine bass voices added much to the excellence of the music. I wish I could sketch, for the readers of the SPIRIT OF MISSIONS, the scene that remains indelibly photographed upon my mind's eye of this Freedmen's school at Petersburg.

But mere word painting will fail to describe the groups of children, of various shades of color, the bright intelligent faces, and the intensity of their delight in the Church service.

At the end of the row of little girls, on the front bench, was a dark child of four or five years of age, singing most fervently, "Let the floods clap their hands, and let the hills be joyful together before the Lord," while she was cuddling in her arms a white-rag baby of distorted countenance, clad in a blue check dress. The child's attention was evidently given to the music, but in a most motherly way she seemed to be hushing with its tones her doll-baby to sleep. Next to her stood an Albino of pure white skin, "lint-white locks," and pink eyes. Nothing strikes a stranger more painfully than the white children in the negro families. The fairest type of Anglo-Saxon beauty is often met with in girls whose brothers and sisters are quite black.

Two boys of nineteen and twenty-three years of age, who have been taught by Miss Aiken and Miss Coombe, and who only two years ago could neither read nor write, are now very desirous of continuing their studies to become candidates for Holy Orders. These young men, the first-fruits of the religious teachings of the Church-school, in Petersburg, have through Miss Coombe's exertion and my own, been sent to Pennsylvania to study for a year, trusting that their earnest desire to become of use to their race at the South, by conveying to them the Gospel of Christ, may eventually be realized. Less than a week from the time that I saw their interesting school at Petersburg, the church that sheltered it was burned to the ground by an incendiary. It was late in the evening and there was only time to rescue from the flames the books and benches.

The colored Episcopalians are thrown into great grief by this event, and our teachers are striving vainly to find a building where they can re-open the schools. We had fondly hoped that the day of burning negro school-houses had passed away, and that the new political relations between the two races would protect them in a measure from this expression of antagonism, still so rife in Virginia. But as the blood of the English martyrs spread the knowledge of a pure Church, so will the ashes of such conflagrations be the seeds of many Freedmen's schools.

LETTERS AND COMPOSITIONS OF THE SCHOLARS.

NORFOLK, VA., March 30th.

MY DEAR FRIENDS: I say dear Friends because I believe that the People of the north

are our Friends if they were not, we should not have any schools to-day in the South. We know that the northern People love us, for it is them who are doing us all the good. They are trying to educate us that we may be respected by our former Masters; for, without education, we will be as brutes of the field. God knew this, and he saw fit to break the Chains of slavery and send those dear Teachers from their home in the north to come down here and take all the insults for the benefit of our Race. But God will bless them, and we will pray that God will keep them from harm and send them back to their dear Parents and Friends.

Yours, with love,

MARGARET KEELING,
Eleven years of age.

RICHMOND, VA., March 12th, 1867.

MY DEAR FRIENDS: I take this opportunity to inform you all how I am getting along, and to tell you all how I am improving, I have just commenced to go to school since christmas, and I want to tell you all how I am improving and what I have to study. I have to study in second Reader and in arithmetic, and geography. the first lesson that I recite is my reading, and then my arithmetic comes on next, and then my geography comes on next, and then I write the last thing before I go home. I go to school at St. philips Church, and miss luey is our teacher, and she is very kind to me, and I like her very much, and I thank you all for the trouble that you took to have us learned how to read. now I must come to a close, as I have nothing else to say just now. From

BETSY G. MASON,
Fourteen years old.

NORFOLK, VA., March 30th, 1867.

TO MY DEAR KIND FRIENDS OF THE NORTH Dear friends, I hope that you will excuse all mistakes in this letter, for I have not been writing more than fourteen months. Through Mrs. James, one of the colored peopl's dear friends, I send this letter to the dear, good people of Philadelphia, who have been so good and kind as to send to this benighted land dear teachers to teach the poor, ignorant freedman. I hope that God will bless our teachers, give them a love to teach and a love to us. They have been patient and kind. I hope that God will help them to teach all that is good and useful. I hope God will help us to love our teachers, for if it had not been for the good people of the North the poor freedman of the North would have been like the uncivilized African, uncared for. Now, that we have so many good friends who are willing to help to pray for us also, that we may be better boys and girls at our homes, that we may be always obedient and kind to our parents, that we may grow up to be useful, industrious and economical. Pray, dear friends, that we all be all teachable, and that we love to learn, love to study, love to be in order, love to be obedient and respectful to our teachers. In conclusion, permit me to extend to those good people, my heartfelt thanks for the interest they have taken in our race. Hoping to hear from you through our dear Miss Smith, I remain yours, humbly,

Signed,

MARIA J. WOODHOUSE,
Fourteen years old.

COMPOSITION.

EDUCATION.

We thank the Lord that he has been so good as to send us from the North kind teachers to learn us to read and write. The people of the North are so good to poor

freedmen of the South to send them such good teachers, and the dear teachers have been so good as to leave their homes to come way down here in the South to teach the poor, ignorant colored people, for it is all through that, that we enjoy our freedom. If it had not been for the Northern soldiers who came here to fight for our freedom, we could not now enjoy the privilege of going to school and learning to read.

The white people said we could not learn, but we will show them that we can learn to read as well as the whites, and we will try and improve our time and make ourselves useful in the great cause of freedom. We must go to school and then go home and help our parents to work to get clothes and shoes to put on, so as to go to school neat and clean, with our heads combed and our faces washed.

Signed,

MARIA WOODHOUSE,
Fourteen years old. Composition.

COMPOSITION.

PERSOM L., NORFOLK, VA., March 22.

When you rise in the morning wash your face and hands clean, comb your hair neat, keep your dress clean, it is good Four your health all ways keep (') clean an you Will Find it better than being dirty. When you Come to tabal do not eat like a pig but eat slowly and quietly an do not choak your Self.

* * This was written by a very little girl ; it shows that the teachers try to train the children in good habits.

PETERSBURG, Va., April, 1867.

DEAR FRIEND: I am glad to have this opportunity to write you a few lins, hoping this will find you well.

I have no news to write you. I do not have to go to school now in the day time, but I go at night. We are having a very fine spring. I am studing the history of the United States. I am very glad to hear that Bishop Vaile is interested in the education of the freedman. Thomas Cain is going to Philadelphia to study for the ministry. I hope I will be the next. While I was writing this letter, I heard the cry of fire, and I went to the door, and behold, it was the burning of our dear St. Stephen Church. We have struggled hard to get our Epispopal Church here, and to think that enny one would be so mean as to burn it down.

I hope that we will soon have another. I am very fond of geography, it teaches me about the earth. I long to see the day when we can have our colored Episcopal ministers and Bishop. When they shall come with their Episcopal hands to confirm our brethren. The Episcopal is not only the mother of nations, but the mother of churches ; she existed long befor the doctrine of transubstantiation. I wash you would send me a church paer. I do hope you will write to me soon. Your,

PETER MORGAN.

* * Two years ago Peter did not know a letter ; all the instruction he has received has been in the school of the Church Commission, at Petersburg. He has now gone to Bellefonte, Pa., to be under the care of Rev. Mr. Laverty, to continue his education to become a candidate for orders.

CORRESPONDENCE.

VIRGINIA.

Letter from REV. JOHN T. CLARK, Talcott.

I shall not take advantage of the vacation, but will continue my school during the summer. They form such an important element of my congregation, and are, at this time, doing so well, and the scholars generally are improving so rapidly, that I am unwilling to leave them, or have them even broken up for a short time. I may have to leave my work and the neighborhood for about two weeks—sometime in July or August—and probably be absent two Sundays; but with this exception I expect to be at my post constantly all the summer.

I hope you will not consider it obtrusive if I again call your attention to the normal school, of which you spoke while I was with you, and for which you expected to obtain an endowment.

If the Executive Committee can be prevailed upon to become interested in it, and an endowment obtained, I feel no doubt as to my ability to obtain for it a very desirable situation in a good neighborhood; and I am perfectly confident that a great work may be done by it, both for the extension of the Church, and for the improvement and salvation of the freedmen.

The freedmen are in a situation, at this time, of great interest. Their transition from slavery to freedom, and the time, now so near at hand, for them to take part in the Government of the country, and to exercise all the political rights of freemen, have filled their minds with a thousand questions. Very many of the best disposed, and most intelligent among them begin to doubt, and often in forcible language to express that doubt, whether their freedom will be of any real advantage to them, unless they can now improve themselves by education.

Like many uneducated persons, whom we often see among our own race, they appear, if that be possible, to exaggerate the advantages of education; they certainly attach a vast, and ill-defined power to it, and they feel to a very great degree the helplessness which their ignorance entails upon them, and they certainly are exposed to a great many impositions from both friends and enemies.

Some of these impositions are inconceivable by persons who have not the opportunity of understanding their condition, and the different influences which surround them. Some, again, could hardly be understood by strangers, even after they have been explained to them, and even if understood, their full force could not be comprehended.

I am fully satisfied—in fact, I think, I may say, I know there is an entire willingness on the part of the great majority of the white people in Virginia, to give them every advantage they, or their friends for them, can ask; but good wishes are all that the people of Virginia can give them at this time. And even if our approaching State Convention were to devise a wise system of Primary Public Schools, open to every child in Virginia, whatever his color, and I think this will be done; yet, such is the poverty of the people, that I do not think taxes enough can be raised, for several years to come, to put such a system in vigorous and successful execution.

You can understand from the above, why I am so anxious for something to be done in the way of a Normal School for the freedmen in Virginia. The time is so opportune, the material are so abundant and good, agents and instructors every way suited to the work, here or elsewhere, may be obtained; the good to be done is so immense.

It is simply impossible for us in Virginia to furnish the means, while there are so many in New York and other states, who can help us, and not for one moment feel it. God in His infinite mercy to us all, grant that the work may be done.

Letter from Miss LUCY K. TANEY, Richmond.

If the churches North could have a glimpse of St. Philip's school in its present flourishing condition, note the many bright, intelligent faces that assemble for instruction, and hear them recite, with reading their easily learned lessons, they would, I am confident, give cheerfully of their abundance to further the moral and mental culture of these freedmen. I wish everyone indeed at the North, who is the friend of freedmen, could have been here last Sunday, and listened to the prompt responses of more than one hundred and fifty pupils, in the general review of the Church Catechism. They might have remarked, perhaps, as a stranger, who was present, did to us, after the exercises were over: he said, "I do not think I could have done better myself." I assure you it was gratifying to us, and causes us to feel in fullness of heart that our labors have not been in vain, and that God is with us in our work to bless our endeavors. We thank our Heavenly Father that He has been pleased to call us to this state of salvation, to this field where good results are produced only with earnest labor. He has watched us with an all-seeing eye, and is now giving us the increase as a reward for zeal that has not slackened even when, now as heretofore, mountains of obstacles were in the way. Dear Sir, could you visit our school, I think you would say ere you left, "Well done, good and faithful servants." At no period, since my arrival here, has our mission presented so many favorable features as at this present. We cannot be sufficiently thankful to Him who cares for the "ravens" even.

My department now numbers sixty-one, with a fair prospect of many more. Both day and Sunday-school evince, each succeeding week, fresh marks of interest. God grant that the same brightening prospects in our horizon may serve to stimulate us who have the care of so many precious souls, to fresh, unwearied vigilance and assiduity. By visiting these colored people often, and explaining to them the beautiful and divine reality of our Church-service, we gain an influence which no other persuasion could effect, and through this means to gain and retain their children for Sunday and day-school. To acquire this influence over them, one must be unwearied in well-doing, and visit them in their homes. They are very devotional and emotional beings, their composition being, in many respects, not unlike the Irish, particularly in their religious impressions, and should the Romanists, with their untiring zeal, once turn their attention to the spiritual culture of these freedmen, they would very soon, with their exciting ritual, make ready proselytes among them. I trust, however, ere any such step be taken by our Roman neighbors, that our Church shall have gained an influence that will be effectual through all coming generations, till the time when all nations shall be gathered into one fold, and under one Shepherd. Before concluding, I must speak of my remarkable First Reader class again, though it be to you but repetition. My reason for keeping them before your notice, is that I have advanced them the a, b, c, since last fall, and they are remarkable in their progress. Thus far, I constantly bring them before strangers to be examined, and you should see how their eyes sparkle when called upon to exhibit their attainments; for instance to add and subtract with roman letters on the board, which most of the class do with great rapidity. And, too, not one of the class is above the age of ten; most of them seven or eight.

I award cards of merit to those who retain their place at the head of their class; the second and third from the head are entitled to some mark of favor also, that is, if they retain the same position through the week. Their desire to obtain this excites emulation among them, and also stimulates to constant and renewed efforts of industry.

Letter from Miss M. JOSEPHINE HICKS, Richmond.

Doubtless it will be gratifying to you to know that we are not retrograding at this point. On the contrary, there has been a decided increase in our regular attendance. Fifty scholars have been added to our number since I last reported. At present my number is sixty. Randolph Storrs, eighty-three. By working very diligently, from nine A.M. to three o'clock P.M., we manage to give each scholar his due. We think if you could listen to their recitations, you would be well satisfied with what we have accomplished. Most of my scholars have become good readers, so that I am enabled to give each a lesson, at the close of the week, from the Prayer-Book or Mission service or committal, preparative for the Sunday-school.

The singing and responses of our children have been frequently remarked by visitors, and of course are delightfully encouraging to ourselves. In our day and Sunday-school we feel that we are gaining ground; yet it is a difficult field, and will require long and persevering labors to effect a permanent and material change. Our heavenly Father is evidently working with us, and for us, and in His own good time will crown our efforts with gratifying success.

These children have become familiar with our Church service and Catechism wholly through the untiring efforts of but four teachers. It is an observation not more trite than true, that "early impressions are always most permanent." This being admitted, the minds of these children cannot be too early imbued with the knowledge of the rudiments of, and a love for our beautiful Church service. If their minds are not pre-occupied by good principles, early inculcated, the enemy of all good will soon, by some means or other, sow his tares.

Harper's Weekly of May twenty-fifth contains a fair representation of our attractive little church. The editor has made some mistake with reference to our school. I think he has confounded it with the old African church, Broad Street.

St. Philip's Church is pleasing to visitors, and speaks well for its proprietors. Our greatest desire is that it may become filled with devout listeners, and that "the words which they hear with their outward ears may, through divine grace, be so grafted inwardly in their hearts as to bring forth in them the fruit of good living, to the honor and praise of God's holy name."

Letter from Miss ADA W. SMITH, Norfolk.

Our schools present in their examination an evident proportionate improvement. Two schools have since our last report been opened near Portsmouth by the Misses Taylor and Tyrrell, of the Pennsylvania Branch. Their numbers are much reduced by the strawberry and pea picking, which at this season gives employment to many children. It is a source of much satisfaction to be able to report a Sunday-school opened in this city, an object it has been from the first my desire to accomplish, and in which we have made a favorable beginning. The Sunday-school is held in the chapel, a very neat and well finished building, belonging to Christ Church, of which Rev. Mr. Barten is Rector, and whose personal assistance and direction of this Sunday-school, as well as the interested manifested in our day-school, is highly appreciated.

Last Sunday we opened with twenty-four children and seventeen adults, with a

promise of an increase next Sunday; these I divide into six classes, and thus employing all our force of city teachers. Some twenty colored communicants attend Christ Church, and have been accustomed to occasional Sunday-eve services in the chapel—this will be a nucleus for a church which is much needed, there being none here for colored people.

The Pennsylvania Branch has promised to send us a colored man, who, beside teaching, will be able to conduct services. With the present favorable indication, but a short time will be required before a congregation may be established, and a practical interest manifested among the colored people, who hail with delight the probability of a church, as they also accept the Sunday-school, which is the first established or opened by white influence. Some of the more intelligent of other denominations are desirous of joining the Episcopal Church, as will one of our teachers not a member. But the people generally do not understand our services, and look upon us somewhat suspiciously. — Recently in a colored congregation it was officiously announced that “some teachers are teaching the children ‘written prayers,’ and a word to the wise is sufficient.” To what particular class of wisdom these remarks address themselves is rather indefinite.

Mrs. Miles, at Deep Creek and Lindsay Farm, with Mrs. Ingraham’s assistance, has opened Sunday-schools, which are well attended, and much interest is manifested. We were much gratified by a visit of inspection and examination by the Rt. Rev. Bishop Payne and wife, and Rev. Mr. Barten, Rev. Mr. Roberts and ladies, at which time the children acquitted themselves, as the party expressed their pleasure, “creditably and well.” The Bishop addressed the children, who listened with attention to his kind and cheerful words of encouragement, which always wins their interest and affections.

The visit was especially gratifying to the teachers, who, as well as children, some times need the encouragement of appreciation.

NORTH CAROLINA.

Letter from Miss ALMIRA WALKER, Fayetteville.

Since writing you my last report, our school has greatly increased. I had thought of limiting myself to sixty, but it is so hard to refuse them, and now my department numbers eighty-two; it is more than I can do justice to. Every week we have applications for admittance into the school. If it grows any larger we shall need the assistance of another teacher, and even now one more could be kept busily employed. I find it quite difficult to bring them under good discipline, but I begin to see some improvement in their conduct, and I feel very much encouraged. As to their capacities for learning, I think, with the exception of a few, they will compare very favorably with any children of the same age and opportunities. I was under the impression that the mulatto had more intellect than the genuine negro, but since I have been engaged in teaching the freedmen I have changed my mind. I do not think there is any difference. As an example, there are two boys in my department, brothers; the older, a light mulatto, and exceedingly dull; while his brother, who is as black as he can be is very bright and in a higher class.

Our school hours are from nine in the morning until two in the afternoon. We open the school with the “office of devotion.” I teach the Catechism every Friday afternoon, and would like to give them religious instruction oftener, but do not have the time. Mr. Hasket visits the school every Friday, and also the Sunday-school on Sunday afternoon.

TEACHERS.

VIRGINIA.

<i>Richmond</i>	Miss M. J. Hicks.
".....	Miss Lucy K. Taney.
".....	Miss Frances Taylor.
".....	Randolph Storrs, (colored).
<i>Petersburg</i>	Miss Amanda Aiken.
".....	Mrs. Margaret Kline.
".....	Mrs. Caroline Bragg, (colored).
".....	Miss Sarah Coombs *
".....	Miss Fannie Cooper, (colored).*
<i>Norfolk</i>	Miss Ada W. Smith.
<i>Norfolk</i>	Miss Irene E. Smith.
<i>Lindsay's Farm, Norfolk Co.</i>	Mrs. Rosannah Ingraham.*
".....	Miss Frances S. Newton, (colored).
".....	Miss Frances E. Williams, (colored).
".....	Mrs. Berrand, (colored).*
".....	S. Lizzie Brown, (colored).*
<i>Portsmouth</i>	Miss Annie E. Taylor.*
".....	Miss Tyrrell.*
<i>Deep Creek</i>	Mrs. Mary E. Miles, (colored).*
<i>Talcott</i>	Rev. John T. Clarke.

NORTH CAROLINA.

<i>Payetteville</i>	Mrs. Anne C. Hall.
".....	Miss Almira Walker.
<i>Newbern</i>	Rev. Henry A. Skinner.
".....	Miss Harriet A. Chapin.
".....	Miss Hannah Caster, (colored).
".....	Miss Sarah Allen, (colored).
".....	Miss C. E. Smith.*

*Pennsylvania Branch.

<i>Newbern</i>	Miss Deborah Smith
".....	Miss Ella E. Smith.
<i>Wilmington</i>	Mr. Ed. Wooten.
".....	Miss Almira Hesketh.
".....	Miss Mary L. Sprout.
".....	Miss Eliza J. Kennedy.
<i>Raleigh</i>	Miss Swetland.

SOUTH CAROLINA.

<i>Charleston</i>	W. W. Taylor
<i>Claremont</i>	James M. Johnson, (colored).
<i>Lexington</i>	Mrs. J. Ward Simmons.
<i>Sumter</i>	Rev. J. V. Welsh.
<i>Winnsboro</i>	Miss S. A. Finney.

FLORIDA.

<i>Tallahassee</i>	Rev. W. D. Scull.
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KENTUCKY.

<i>Lexington</i>	Miss A. M. Kendall, (colored).
<i>Louisville</i>	Miss Cordelia Jennings.*
".....	Wm. M. Jennings, (colored).*

TENNESSEE.

<i>Memphis</i>	Mrs. Frances E. Smith.
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MISSISSIPPI.

<i>Okolona</i>	Mrs. E. H. Lacey
<i>Vicksburg</i>	Miss Fannie E. Charlot.*

ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt [of the] following sums, from] May 1st to June 1st, inclusive:

Vermont.

<i>Rutland</i> —Trinity Ch.....	\$39 19	\$39 19
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Massachusetts.

<i>Wayland</i> —Bequest of Mrs. Lydia, T. Fessenden.....	100 00	
<i>Quincy</i> —Christ Ch.....	20 00	120 00

Connecticut.

<i>Southport</i> —Trinity Ch.....	10 00	
<i>Westport</i> —A Lady, (friend to the Freed.).....	3 00	
<i>Pomfret</i> —Christ Ch.....	12 31	
<i>Hamden</i> —Grace Ch.....	12 00	
<i>New Haven</i> —Ladies of Trinity Ch., for account of Miss. E. J. Kennedy, per Mrs. Sarah B. Harrison, Treas.....	532 50	569 81

New York.

<i>Newton</i> —St. James' Ch.....	27 50	
<i>Sag Harbor</i> —Mrs. W. B. Musgrave.....	2 00	
<i>Brooklyn Heights</i> —Grace Ch. (from a communicant)....	3 00	

<i>Charleton</i> —Commun. of St. Paul's Ch.....	10 ⁰⁰	
<i>Manhassett</i> —Christ Ch.....	19 00	
<i>Hempstead</i> —L. I. St. George's Ch.....	23 40	
<i>Hunters Point</i> —St. John's Ch., through Am. Ch. Miss'y Soc.....	9 08	
<i>Jamaica</i> —L. I., C. K.....	5 00	
<i>New York</i> —Ch. of the Ascension.....	221 43	320 41

Western New York.

<i>Rochester</i> —Delegate Meeting, special... ..	25 88	
".....	131 97	
<i>Camden</i> —Trinity Ch.....	1 53	159 38

New Jersey.

<i>Bergen Point</i> —Trinity Ch.....	30 00	
A few Parishes in the Diocese.....	12 10	42 10

Pennsylvania.

<i>Philadelphia</i> —St. Jude's Ch.....	20 00	
<i>Germantown</i> —Calvary Ch.....	72 00	92 00

Pittsburgh.

<i>Pittsburgh</i> —S. R. Bruno, Esq.....	4 95	4 95
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Delaware.

Staunton—St. James' Ch., through N. F. Palmer 3 00 3 00

Ohio.

Cleveland—Trinity Ch..... 164 79
 " Miss Belle Howe..... 0 50
 Norwalk—St. Paul's Ch..... 8 40
 Milan and Monroeville—S. S., through W. R. Powell, Esq..... 23 00 196 69

Indiana.

Evansville—St. Paul's Ch..... 20 00 20 00

Illinois.

Rockford—Emmanuel Ch..... 2 25
 Chicago—Delegate Meeting, special..... 82 50
 " " " 88 72
 St. James' Ch..... 46 00
 Rev. Boswell Park, D. D..... 7 00 226 47

Michigan.

Ezzler—St. James' Ch..... 9 00
 Brooklyn—All-Saints' Ch..... 12 50 21 50

Iowa.

Keokuk—St. John's Ch..... 14 35
 Burlington—Christ Ch..... 5 00 19 35

Wisconsin.

Milwaukee—Churchmen in..... 157 57 157 57

Minnesota.

Redwing—Christ Ch. Rev. E. R. Welles 17 00 17 00

Kansas.

By Bp. Vail, coll. in Ch's of the Diocese, special..... 100 00 100 00

South Carolina.

Sumter—Rev. J. W. Welsh, for sale of books..... 5 00 5 00

Washington Territory.

Fort Van Couver—James Crawford, C. Lockwood, J. Crayton..... 16 00 16 00

Colorado.

Central City—St. Paul's Ch., col. congr. 247 50 247 50

California.

Santa Cruz—Joseph Boston, Esq..... 10 00 10 00
 Total..... \$2,487 4
 Amount previously ack'd 16,222 4
 Total to date..... \$18,710 8

[The General Agent acknowledges the receipt of the following supplies from May 1st to June 1st, inclusive:

Connecticut.

Hartford—Through U. W. Goodwin, Esq..... 1 Barrel of clothing.
 Westport—From a lady friend, to the Freedmen... One box, books and papers

New York.

Brooklyn—Ch. of the Redeemer... One barrel—content unknown.

The President and the Treasurer of the Pennsylvania Branch of the Freedman's Commission of the Protestant Episcopal Church, acknowledge the receipt of the following moneys during the month of May:

Ladies Missy Soc'y, of Christ Ch., Phila.....	\$108 73	Calvary Ch., Phila.....	3 00
St. Andrew's Ch., Pittsburgh, Pa., add'l.....	160 09	Coll. at a Public Meeting of the Pa. Branch, in St. Andrew's Ch., Phila.....	83 50
Grace Ch., Mt. Airy, Pa.....	20 00	St. Thomas', Whitmarsh, Pa., add'l.....	2 50
Grace Ch., Haddonfield, New Jersey.....	10 00		
St. James' Ch., Eckley, Luzerne, Co., Pa.....	50 00		
S. S. of St. James' Ch., Pittsburgh, Pa., for Orphan Asylum at Memphis.....	40 00	Previously acknowledged.....	4,773 50
St. James' Ch., Phila., add'l.....	3 00		
Ch. of the Evangelist, Phila., add'l.....	38 25	Total to date.....	\$5,299 00
St. Paul's Ch., Phila., add'l.....	8 00		

Supplies received during May.

	VALUED AT		VALUED
From Bp. White, Prayer-book Society, Phila., 100 copies of the book of Common Prayer.....	\$50 00	From the S. S. of St Thomas', Whitmarsh, Pa., one bundle of clothing.....	
From the Ch. of the Crucifixion, Phila., col., add'l, one bundle of new clothing.....	25 50	Rec. from an old lady of Christ Ch., Phila., to be sent to the Freedmen of the South, a Bible which she had used for sixty years.	5 00

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